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Pointed Paragraphs

PUBLIC RESPONSIBILITY

THE EVANGELICAL LUTHERAN CHURCH of Denmark has gone through the time of suffering and she is today a living church. Thanks to the Grace of God and to the experience of the confessing church in Germany there is now a new and living church there. This sense of mutual and common responsibility has grown up not only under the rule of Hitler in Germany during those 15 years which are now lying behind us, but it involves the whole world. Our generation is now on the decline and it leaves this world a total mess for the generation of tomorrow which will have to face tasks as never a generation has had to face a task. But I say to you that there is one hope at least. That is the responsibility and solidarity of the Christian churches all over the world in coming to know that we can't become fully Christians in private life but that there is a public responsibility as well. That is the hope and the challenge of our Lord Jesus Christ today to your generation.—*Martin Niemoeller at Wittenberg College.*

A disintegrating Society cries for the healing power of a living faith, for the restoration of the essential certainties of religion, for helping love, for a strong moral leadership, for all that the Christian Church was set in the world to give. But the world has proved too strong for a divided Church. It is up to us to prove that Christendom, united, is stronger than the world. —Henry Smith Leiper.

STATISTICS

A study was made several years ago by Mary Sumner Boyd who found that ordination to the ministry already is provided by the Unitarians, Universalists, Congregationalists, Friends, Christian Scientists, Disciples of Christ, Shakers, Nazarenes, United Evangelical Church, Ethical Culture Society, and 43 sects of small numbers. The study showed that the Free Methodist Church had 1,200 male ministers and 200 women "circuit riders."

The questionnaire revealed, also, that the Reformed Church in America "had no ruling against the ordination of women, but no women ever had applied for ordination." — *Presbyterian Tribune.*

"There are only two occasions when Americans respect privacy, especially in presidents; those are prayer and fishing—so that some have taken to fishing."—Herbert Hoover.

BOOK POSTAGE

There has just been introduced in the House of Representatives a bill (HR-3519) which seeks materially to increase the postage rate on books. This bill will have a direct effect on you because, as a user of books, you will pay the increased postage.

This bill proposes that the book post rate shall be raised 100% on the first pound, from 4c to 8c per pound, and that the rate on each additional pound shall be increased 33⅓%, from 3c to 4c per pound. At the same time that this 8c-4c rate is fixed for books, it is proposed that a rate of only 2c per pound shall be applied to the corresponding reading matter portion of magazines.

There is no justification whatever for any difference in the rate between books and the reading matter portion of magazines. It is against the public interest that the rate of book postage for the first pound should be *raised to four times* the rate on the corresponding reading matter in magazines.

For a generation or more Congress, in its postal rate on magazines, recognized the social contribution in carrying reading matter to the general public, but Congress has not recognized this principle in establishing postal rates for books. Congress now proposes a postal rate increase for books not only much higher than on magazines but it is an inequitable increase. The present rate is already twice what it was in 1942 at which time no increase was made in the magazine rate. —*National Postal Committee for Books.*

We suspect that "Avak, the Great," Armenian mystic who is in this country on a "healing mission" will stick around until he's pretty well heeled. —Clyde Moore in Ohio State Journal.

RESOURCES FOR WAR

Those who fear war in the near future may find comfort in a recent survey of the world's resources for war. This survey points out that of such resources only 15 per cent are within the Russian sphere of control or influence. The other 85 per cent are to be found in the rest of the world, with the great bulk of it within the American-British sphere.

Whatever changes are being made by various groups or interested unions the American people have displayed no design or desire for war. At the same time totalitarian groups are not equipped to venture it. Their strategy, it has been said, includes a persistent subterranean infiltration of their ideologies into democratic lands through the provocation of unrest, dissatisfaction, and a chance depression. If they can achieve a sufficiently widespread organization, it would be counted upon to play the part of a fifth column in the event a surprise attack is launched. —*Julius F. Seebach in The Lutheran*

When a man argues with a woman it usually works out like this: He came. He heard. He concurred. — Capital Chimes.

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The
LUTHERAN OUTLOOK

LUME XII JUNE, 1947 NUMBER 6

EDITORIAL

AT THE CELEBRATION of Thomas Jefferson's birthday anniversary in Washington, Dr. Frederick May Eliot, president of the American Unitarian sociation, was the speaker. Mr. Eliot made a some-at startling suggestion. He said, "Christianity must andon its claim to a monoply of the way of salvation, it is to play a significant part in creating a sense of world fellowship in which the political instrumentality we know the United Nations can develop into a true and effect- world order and world government." Divested of e verbiage that seeks to link it up with the success of e United Nations, the suggestion is seen to be simply s, that Christianity should cease claiming to be the ly true religion. Let us examine that proposition.

hristianity the Only Vay of Salvation

In the first place, what is the background out of which s suggestion arises? It is the recognition that the way salvation in the Christian Church is different from the ıy of salvation as proclaimed by the Unitarians. Of-ial publications of the Unitarian Association state that ey believe in "salvation by character", while the Chris-n position is that stated by St. Paul, "This is a faith-l saying and worthy of all acceptation, that Christ Je-s came into the world to save sinners." As a matter fact the religions of Unitarianism, Judaism, and blue dge Masonry (the first three degrees) are very simi-r. They all teach salvation by character and have no ed of Christ as a mediator. Some years ago a pamphlet as issued for free distribution from 25 Beacon Street, oston, the headquarters of the American Unitarian As-ciation, from which (eleventh printing, May, 1928) I ıote the following:

"That the fundamental differences in the principles nbodied in the historic creeds of Christendom and ose of our modern secret orders has not been clearly thought out is indicated by the fact that many pledge themselves to both. There are lodge men who, in the churches, subscribe to the doctrine that 'we are accounted righteous before God only for the merit of our Lord and Savior, Jesus Christ, by faith and not for our own works or deservings,' and enthusiastically join in the singing of hymns in which that idea is embodied. Then in their lodge meetings they just as enthusiastically assent to the following declaration: 'Although our thoughts, words and actions may be hidden from the eyes of men, yet that All-Seeing Eye whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.' A little child, once its attention is called to the matter, ought to be able to see that it is impossible to harmonize the creed statement here quoted with the declaration taken from the monitor of one of our greatest and most effective secret orders, and found, in substance, in the liturgies of nearly all the others. If 'we are accounted righteous before God only for the merit of our Lord and Savior, Jesus Christ, by faith and not for our own works or deservings,' then it cannot possibly be true that the All-Seeing Eye 'pervades the inmost recesses of the human heart, and will reward us according to our merits.' One of these declarations excludes the other. Men cannot consistently subscribe to both."

The pamphlet from which the above paragraph is quoted was put out with the purpose of showing lodge members that they ought to be Unitarians if they wish to be consistent. So the way of salvation in the Unitarian Association is different from the way of salvation "embodied in the historic creeds of Christendom." The suggestion that "Christianity must abandon its claim to a monopoly of the way of salvation" is made from that

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background. Christianity is just one religion, according to this viewpoint, and there are other ways of salvation equally valid, for instance, the salvation by character of Unitarians and others.

That raises another interesting question, namely the application of Unitarians and Universalists for membership in the Federal Council of Churches of Christ in America. So far such applications have been denied on the basis of a statement in the preamble to the constition of the Federal Council which says that these are churches who accept Christ as their divine Lord. But there are denominations in the Federal Council, and individuals in other denominations in the Council, who are favorable to the reception of the "liberal Churches" into membership. In other words, there are individuals in the Federal Council who have so far receded from "the historic creeds of Christendom" (and from the Bible on which those creeds are based) that they see no reason for excluding from the Council the liberal churches, with their way of salvation based on character and not on Christ.

What shall be said, however, to "Christianity's claim to a monoply of the way of salvation?" Simply this, that Christianity does make such a claim; and when it ceases to make it, it will cease to be Christianity. The Christian religion is not one of several religions, all of which had a human origin. The Christian religion is revealed by God and it is the only one so revealed. If that is not true, then Christianity is utterly false and its Bible valueless. But if the Bible is trustworthy, and especially the New Testament, which is the source, the record, and the authority of the Christian Church, then Christianity is unique, the one true religion which rightly seeks to displace all others in the hearts of all men.

Its God is the one God of all creation. "Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else." (Isa. 45:22).

Its Savior is the one Lord of all nations. "All power is given unto me in heaven and in earth. Go ye therefore and make disciples of all nations." (Matth. 28:18,19).

His Church is the one Church of all peoples. "After this I beheld, and lo, a great multitude which no man could number, of all nations and kindreds and peoples and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands . . . These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb" (Rev. 7:9,14).

Its Gospel is the one Gospel for all men. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matth. 24:14). "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

What Is Bigotry?

IN NORTH COLLEGE HILL, OHIO, which is a suburb of Cincinnati, a peculiar school situation has developed. The school board is composed of five members. In 1939 the town elected a majority of Catholics to the school board. This board then voted to place the parochial school operated by the congregation of the St. Margaret Mary Roman Catholic Church within the public school system.

Two years later the Protestants got a majority in the school board and discontinued financing the parochial school. But in 1945 the Catholics again got a majority and drew the parochial school back into the public school system. The building is leased for $6,000 a year and eight nuns are hired as teachers.

The immediate cause of the recent flareup that attracted nationwide attention was a conflict between the school board and Dr. William A. Cook, the superintendent. According to a statement issued by the General Council of the Presbytery of Cincinnati, the superintendent refused to make a promotion desired by the majority of the board members, and "refused to let them engage and dismiss teachers from sectarian considerations. They demanded that he tell them the names of all applicants so they could take selection of applicants out of his hands. When he refused, they told him his contract would not be renewed."

That started the fireworks. Several hundred public school pupils, aided and abetted by their parents, went on strike. Parents of the children demanded renewal of Dr. Cook's contract, then offered to settle if all members of the board resigned and stood for a new election. Both propositions were turned down by the board by a 3 to 2 vote. The National Education Association and the Ohio Education Association investigated the situation and issued a statement declaring the North College Hill schools an "unprofessional place for teachers to work." The NEA accused the board of excessive interference in the operation of the school system. At an uproarious board meeting, 28 of the 33 public school teachers resigned effective at the end of the school year, accusing the board of "religious bias." A taxpayer, Mrs. Frieda Reckman, brought suit in State Court to enjoin the board from turning over additional city and state funds to the Grace Avenue (St. Margaret Mary) parochial school.

The statement of the Presbyterian ministers of Cincinnati, mentioned above, is quoted in part by the Cincinnati *Times-Star* as follows: "The Roman Catholic clerical program to invade the public school system in North College Hill must be understood as a local spearhead of a nation-wide movement to gain control of and to rule, for their own advantage, the free public schools of America. In practically every community where there is any sizeable number of Roman Catholics, they have entered school board politics to get their members a controlling majority if possible on the school board. They

this even where they have their own parochial schools
although their primary interest is not the welfare
the public schools. Then they proceed with policies
hamper the school system."

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n a long editorial, the Catholic *Telegraph-Register*,
an of the Cincinnati archdiocese, replies to the accus-
ons. We quote a few excerpts from that editorial:
is column categorically denies that the Catholic
urch, or any division of it, or any official, or any
members of it have in any movement whatever en-
raged Catholics to move to North College Hill. It
denies, without any reservation whatever, that the
chdiocese of Cincinnati had any strategic planning in
school affairs of North College Hill . . . The mimeo-
phed sheet before us, of the Knox Presbyterian
urch of Hyde Park, is to this writer a shameful, dis-
ceful statement of the North College Hill situation;
s, in the judgment of the writer, calculated to arouse
otry, strife and hatred in the metropolitan area of
ncinnati. Knox was a contemptible, renegade Catho-
priest, whose bitter words and shameful actions
inst everything Catholic make him stand out in his-
y as an abnormal individual who breathed hatred for
erything Catholic. Does the Hyde Park Presbyterian
urch draw its inspiration from the Scottish bigot and
natic whose words and actions are a disgrace to any
rmal man? We cannot condone the action of parents
o encourage their children to stay away from school
. Religious bigotry should not be implanted in the
nds of school children . . . The National Education
sociation is injecting itself into this controversy . . .
e NEA apparently wishes the American public to be-
ve that its voice only can speak for the American
stem of education. This is an outrageous effrontery."

Three times the Catholic editorial uses the words
igot" or "bigotry." The dictionary says that a bigot
one who so obstinately holds to his own opinion or
eed as to be intolerant of any other. Obviously, there is
mething wrong with that definition. There are some
inions which are so well based in fact as to allow of
divergent opinion. For example, I believe that two
d two are four. If someone were to try to persuade
e that two and two are five, I would be decidedly in-
lerant of his view. Would that make me a bigot? I
lieve that the earth is a spheroid that revolves on its
is; but Wilbur Glenn Voliva some years ago insisted
at the earth is flat. I am entirely intolerant of the lat-
r opinion, and I do not believe that that makes me a
got. As an American I believe in democracy, the
ghts of the individual, free speech, freedom of religion,
e American way of life. When the threat of totalitari-
ism loomed on the horizon recently, the whole nation
se to a magnificent effort to preserve our way of life.
oes that make us a nation of bigots?

Something must be added to the definition, then. It is not bigotry to hold to an opinion or belief which is supported by all the evidence, and to be intolerant of a divergent or contrary belief. It is bigotry when the facts are *against* me and I nevertheless hold to my peculiar view and stubbornly remain intolerant of any other. Voliva was bigoted because the facts were all against his view, but he stubbornly insisted that the earth is flat and was intolerant of any other opinion. Hitler was bigoted when he thought he was the leader of a super-race, for all the facts of genetics, of history, and of religion were opposed to any such theory; yet he clung to it to the bitter end.

Now there is no more intolerant group in the world than the Church of Rome. Whenever she speaks of religious freedom, she means freedom for Roman Catholicism but for no other religion. She used her influence, for example, to get the Lateran pact of Mussolini and the Vatican incorporated in the new Italian constitution—a pact which named the Roman church as the only recognized church in Italy. Note the way in which that Catholic editorial refers to John Knox, the reformer of Scotland, as a "contemptible, renegade Catholic priest." All the rest of the world may recognize Knox as a sincere and earnest man of God, but the Catholic laity is still taught to think of him as a monster. We who are Lutherans know how Catholic historians have tried to vilify Luther in the same manner. All competent historians admit that Luther lifted the Church—not only the Evangelical Church but Catholicism itself—out of a veritable morass of shame. Everyone knows it but Rome. Everyone is out of step but Rome—holding to an opinion so stubbornly as to be intolerant of any other.

But as soon as a finger is lifted or a word said to protect and maintain our real religious liberty in this country against the maneuvers of Roman clericalism, Rome raises the cry of "intolerance" and "bigotry." When Roman bishops in Spain and Mexico and South America cease persecuting Protestants because they are Protestants, we may begin to believe that the hierarchy really understands what the word tolerance means.

An editorial in the Federal Council Bulletin some weeks ago said: "Tolerance must not be confused with neutrality or indifference . . It is not a mark of intolerance to be firmly convinced that democracy is sound and communism unsound, or that Protestant doctrine and practice are more consonant with New Testament teachings than are Roman Catholic doctrine and practice. The holding of convictions pro and con in such matters does not itself make one intolerant. Moreover, a man who is neutral or indifferent on such issues contributes to the deterioration of society because he is intellectually and morally irresponsible . . . It is therefore a disservice to the cause of tolerance to cry 'bigot' against a man who with firmness, feeling, and good-will states his position and charges that those who differ are wrong."

Justifiable Suicide

NOT LONG AGO a man leaped from the twelfth story of a building in Columbus, Ohio. The coroner rendered a verdict of "justifiable suicide." The dead man's son had been killed in the Pacific theater during the war and his daughter had died in the European theater. Then, a few months ago, his wife died. So the coroner, feeling that the man had nothing to live for, tried to justify his act by the verdict.

Unfortunately, however (as far as this man is concerned), the coroner does not render the final decision in such cases. "Unto God the Lord belong the issues from death," says the Psalmist David, and his great son declares, "Know thou, that for all these things God will bring thee into judgment."

The question whether human beings may shorten their own lives or the lives of others under certain circumstances comes up again and again. We are not thinking here of capital punishment—that is covered by clear passages both in the Old and New Testament. But we are thinking of cases like that of this suicide, who had lost all interest in living, or of persons who are suffering from ailments which the doctors say are incurable. Should they not have the right to decide to die quickly and painlessly? Or should not physicians have the right to end such lives with the consent of the sufferer? Such mercy killings have been given the name "euthanasia."

The answer of the Church has been a consistent "No." We do not have the necessary authority. The taking of human life is forbidden us except in self-defense or in punishment of grave crimes. These cases we are speaking of do not come within the range of exceptions to the general rule, which is, "Thou shalt not kill."

We do not have the necessary wisdom. It has often happened that people who were adjudged incurable have recovered and lived useful lives. Furthermore, God's purposes in sending pain or loneliness are not to be carelessly thwarted by His creatures who know so little of His plans whose judgments are unsearchable and His ways past finding out. To motion God back in any given case and say to Him, "We will decide in this instance," is an insupportable arrogance on the part of man.

We do not have the necessary righteousness. If we were to put the stamp of our approval on suicide and euthanasia, cowards and crooks would have a wide door opened to them. The cowards would flee to suicide, and the crooks would bring pressure to bear upon physicians to pronounce sick people incurable.

The Church must therefore deplore any such coroner's verdict as "justifiable suicide." Thinking to do a kindness to a dead man's memory, the coroner in this case did an unkindness to hundreds of lonely persons whose temptation to take the issues of life and death into their own hands is thereby strengthened.

Food Juggling

PERHAPS YOU HAVE SEEN in your newspapers pictures of great piles of potatoes gathered for destruction. Critics in Congress claim that the government has bought 87,000,000 bushels of potatoes since July, 1946, and destroyed 22,000,000 bushels. The Department of Agriculture says that it is not to blame, since it is merely carrying out the Congressional price-support program.

To the average person this wilful waste of food is a mystifying performance. How can it possibly be good economics to destroy food in a hungry world? Even if all the arguments in defense of such action are mustered in review—that potatoes are bulky and perishable and that other food can be shipped to Europe more economically; that refrigerated freight cars are lacking, so the potatoes cannot be brought to big city markets; that farm prices must be upheld in order to give the farmer some sort of equality with other workers—when all these defensive arguments have been considered, the average person still shakes his head and says, "It can't be right to destroy food when so many people are hungry."

And I think Mr. Average Person shows more wisdom there than the high-priced agricultural experts who manipulate food supplies. Why do we have a Department of Agriculture, maintained at great expense by all the taxpayers, if not to plan our agricultural economy in such a way that the proper foodstuffs are produced in the proper quantities to feed our people and take care of our foreign obligations? If too many potatoes are grown, simply to give a certain number of farm workers a guaranteed price, and if the potatoes when grown are destroyed, then the whole process of growing them is nothing more than boondoggling, made work, what the kindergarten teacher calls "busy work." There is no sense to it. The planning should have been more wisely done. If the potato growing regions are far from the potato consuming markets, why have not dehydrating plants been built, or plants to produce commercial alcohol, in the neighborhood of the production districts, to take care of the surplus when there is a surplus?

But is there really a surplus in this instance? Mr. August H. Andresen, representative from Minnesota, said in Congress: "While Department of Agriculture agents pour kerosene on huge piles of new potatoes in Alabama, North Carolina, Virginia, and other southern states, potatoes come in from Canada to supply those markets, and at higher prices, for consumers already staggering under the cost of living."

One wonders, how can potatoes be shipped in from Canada, if cars are lacking to bring them up from Alabama? And why does the retail price of potatoes go up to five cents a pound even while millions of bushels of them are being destroyed by government order?

here is something basically wrong about it. We pray good weather and good crops; and when the Lord s our prayers, we take the gifts He has bountifully owed upon us and destroy them. It is like throwing n back in His face. Be not deceived; God is not ked. When I was a boy, we had a glass bread plate which the words had been molded, "Wilful Waste kes Woeful Want." Children who ate bread daily n a plate like that learned not to waste food. And y can never be persuaded that it is wisdom, or good nning, or sound economics, or Christian stewardship destroy foodstuffs that many people, even in our own l, would be glad to use.

seball ofanity

RANK LANE is the new president of the American Association. In a recent directive to the member ms of this league, Mr. Lane said, "Let's make the A- rican Association brand of baseball the kind other gues will pattern after."

But in a later paragraph of the directive we find these rds: "Profanity is, with some players, just a form speech . . . Umpires should give consideration to the t of a game . . . and certain license should be per- ted and winked at by the umpires, providing the pro- ity is not obviously audible in the stands and does not se the umpire to lose any self-respect by pretending to hear such outbursts."

That is not a very high standard to set, and is not the and of baseball other leagues should pattern after. e comment of a Columbus sports writer seems to me be good sense and good policy. Russ Needham says: 'If, as he says, he is making a pattern of the American sociation, we feel Mr. Lane is taking the wrong tack re.

'Ball players'speech in clubhouse and dugout is notori- sly profane. It is natural that, in the heat of protest, s sometimes breaks out on the field. This, we hold, ould not be permitted, and his steps would be better rected if they were aimed to curb it.

"Baseball is played for the fans and it is their wishes hich should be primarily considered. We doubt if ere is a fan in the world who would protest at an ab- nce of cussing; we know most deplore it when it occurs.

"Why then couldn't Mr. Lane direct his umpires to mediately eject from the premises any player who ised his voice in profanity, either from the game or, in e case of a double-header, for the day? Why couldn't also direct his umpires to report to him all such infrac- ns, and why couldn't he punish by fine, suspension or pulsion, he to be guided by the degree of the infrac- n?

"Then and then only would he be making a pattern in e American Association which other leagues could fol- w for the betterment of the game generally.

"We know of one ball club—and we might as well ad- mit it was the Red Birds (Columbus)—which sold one of its promising young players at the end of last season be- cause he habitually used language which was helpful to none and obnoxious to all who heard it.

"Mr. Lane might better build his league on such prin- ciples and make a name for himself and his organiza- tion."

Them's my sentiments, too; and thanks for the edi- torial, Mr. Needham.

Defiance Of Law

IT SEEMS TO BE A RULE that war is accompanied and followed by a general decline in morality. There are some obvious reasons for it. When millions of sol- diers are trained in the taking of life and in acts of vio- lence generally, it is bound to have a harmful effect. Also, the lack of supervision over growing children dur- ing war time, because fathers are away from home and mothers are working in factories, produces an undisci- plined generation. Then, too, the fact that national lead- ers and nations as a whole in war time are not any too scrupulous about the moral law, the main purpose being to win the war by fair means or foul, tends to make citizens cynical as to the value of law-observance.

America's crime record is bad enough in normal times. Since 1941 it has grown worse. It is easy to break the law in America because we have so much freedom. There are no secret police breathing down our necks constantly.

There are two ways of reducing the incidence of crime, prevention and cure. The former method is made use of when parents and teachers build into the character of a child from earliest infancy the conviction that it is de- sirable to do right. (Hence the emphasis church people put on Christian education). The latter method is em- ployed when every crime is punished, swiftly and in- evitably, so that it becomes quite evident that "crime does not pay."

The second method is not nearly so valuable as the first, for one thing because it comes after the crime has been committed, and for another because the punish- ment does not always follow. Every time a crime goes unpunished the whole effort to make America a law- abiding nation receives a body blow. There must be no exceptions; for our children and our country's sake the law must be swift and impartial and sure.

Therefore the travesty on legal procedure that oc- curred at Greenville, S. C., is very disturbing. A negro had been lynched for wounding a white man who after- ward died. The members of the mob were not masked. Thirty-one of them were brought to trial. Several de- fendants testified freely as to what took place. Accord- ing to *Newsweek*, "Seven of the defendants named Hurd as the man who fired the gun—the first time one white man has ever accused another in the history of South-

ern lynch mobs. But Hurd denied being the gunman." The jury brought in a verdict of acquittal of all members of the mob on all counts.

This seems to be a new method of defying the law. If the whole mob presents itself for trial and the actual guilt of the murder cannot be pinned on any one of them, obviously the jury will not condemn thirty men to die for the murder of one. But that should not mean that they all go scot-free. The fact that they took part in the mob activity was well established. That in itself is an offense against the law. Everyone of the defendants who by his own testimony admitted that he was in the mob should have been convicted of being an accessory to the crime and punished as the law provides. That might prove a deterrent to future mob action. But the complete acquittal of the entire group is an encouragement to the repetition of the disgraceful scene at some later date.

Germany and the United States

By John Scott

Note. Early this year "Report From the World" was heard at the 21st annual Institute of The Council on World Affairs in Cleveland. This report, co-sponsored by Time magazine, consisted of twenty-three speeches by representatives of many countries on the general theme, "What does the world expect of the U. S.?" We obtained permission to reprint this address on Germany by Time's Berlin correspondent.

I LIVE IN BERLIN. I have many acquaintances and friends, Germans and others, in Central Europe. They have many troubles on their minds, and one of these troubles, one of the fears, which haunts them is the fear that the United States will lose interest in Europe and will leave. This is one of the questions which I hear very frequently.

I am very happy to have come to this meeting today, this forum these days in Cleveland, because it has given me a very good answer to these fears and to these questions which I have heard so frequently in Germany.

I can give the answer by describing in a few words this forum, particularly by describing in a few words the forum which I participated in the day before yesterday, the Junior Forum, consisting of some 800 boys and girls from the high schools of Cleveland. I can give an answer because the answer lies in the attitude which you people in Cleveland and which you high school boys and girls in Cleveland expressed in this forum.

I am pleased, therefore, to be able to give this answer when I hear this question again. The answer is that America will stay in Europe. We are going to stay there, and we are going to do a good job.

It is my task this afternoon to talk about Germany. This is difficult in a sense because of the eloquence and the fervor with which some of the previous speakers, for example, Mr. Schumann, defended and stood for the interests of their native countries. I have neither the ability nor the desire to produce equal eloquence to defend the interests of Germany. I want simply to tell you some of the things about Germany, to give you some idea of what is going on there and what it means to us.

There are two Germanies, I believe. The first Germany about which I would like to say a few words is the German's Germany.

The German's Germany is a cold, hungry, difficult place in which to live. The cities have been decimated by war. The countryside has been rendered only semi-productive because of lack of seed and lack of fertilizer because of lack of manpower and because of bad transportation facilities. Germany has been hampered in the re-establishing of a normal life by the zone frontiers which divide the country into four parts. Across these zonal frontiers it is almost impossible for the average German to travel, and it is only with great difficulty that goods can go back and forth from one zone to another.

But in spite of these many difficulties, in spite of these many shortcomings and the life that the Germans are leading, there is already evident great vigor and great energy among the people of Germany. In Berlin, for example, there are 42 theatres. They produce very excellent productions of the classics and, interestingly enough, of modern American plays. There is great interest in music. There is great interest in the theater and the opera. This expresses itself all over Germany.

The artists and the musicians are a few of the people who have less difficulty going from zone to zone.

The Germans have produced great energy also in getting the beginning of their economy back on to its feet. When you drive around Germany in a jeep or in a car you cannot drive a mile without seeing several Germans doing something which they very well could put off until tomorrow. This is in contrast to some countries of Europe and some countries of other parts of the world, where an equal energy is not evident. The Germans are working hard. They are working hard and they are getting for the time being very little.

This is the Germany which the Germans see. It is a Germany in which there is no actual starvation, but in which life is very difficult. It is a middle ground. It is a half way point between starvation and health. The

rage German gets about 1,500 calories a day. In some es, due to bad transportation facilities, they get less. ıe of the farmers get more.

ly distinguished predecessor here was telling you in Hungary they try to get 2,200 calories a day to the ple of Hungary. In the United States, if I am not taken, the average American eats something more n 3,000 calories a day.

o that this 1,500 calories a day, while it is little in nparison with what we are used to, is enough for them get along, and there has been some exaggeration, I be- e, in the British and the American press leading ıy to think of Germany as a country actually starving. sn't actually starving, but it is in rather bad shape. ıt is the German's Germany.

What other kind of Germany is there? The other rmany which I would like to talk about is the world's rmany. The world's Germany is a football field on ich the issues, the conflicting ideas of the French, of British, of the Russians and of the Americans are ng kicked about. It is a very exciting game. It is an iting game because throughout Europe 300-odd mil- ns of people are watching with great interest. 300-odd lions of people whose lives were torn and rent by elve years of Naziism, and by six years of war, are tching Germany with great interest because these ople are presented today with the question of Capital- n, Communism, Socialism. "What is going to be best my village?" says a person in Europe today, particu- ly in Central Europe. And by looking upon Germany lay, he can see a Communist Russian government ap- ying its ideas to the government in its zone; a Socialist itish government applying its ideas to its zone; and a pitalistic American government applying its ideas to e government of the American zone, and a French gov- nment, whose political color is difficult as yet to de- rmine, but which is undoubtedly French—applying its ench ideas to the administration of the French zone. So the peoples of Europe are watching this game with eat interest. And I am happy to be able to report to u that at the present time, for the time being, we are nning the game. For the time being. The people of ermany have very definitely decided two things, in my inion: They have decided against the Communist eology, which I may remark—was not the case during e days of the German collapse. There was a time ere for several weeks, before the Red Armies came into ermany, when many people in Germany, disillusioned, nvinced of the lies and of the inaccurate character of e things that they had been told, were ready to accept e Russians as friends, and say, "All right, let us try the ussian way of life; it is better than what we have just en collapse around our ears." But, after a few weeks ocupation by the Red Army, and after several months, neteen months of watching Soviet policy, and watch- g our policy, as the game goes on in Germany, these ople have decided against this.

The second thing I believe which the Germans seem to ve decided, is that a large measure of Socialism—a large measure of socialization, and in some cases nationalization, of some of the means of production—is not only a necessity, but a desirable thing for Germany, in order to aid in the creation in the near future, or in the distant future, even, of a democratic and prosperous Germany.

This football game is going on very actively, and I would like to describe a little bit about this game. The Russians have a policy in Germany. Russian policy, like the policy of any country, stems from the internal situation in Russia. The dominant characteristic of postwar Russia is its terrible poverty. The Russians have been a poor people in terms of the individual wealth of the people of Russia for a long time. They have suffered, as we know, terribly in this war. The result is that today the Russians need everything you can think of in as large quantities as you can imagine. And as a result when the Russian armies came into Germany and into other countries, they took rolling stock, they took railroad rails, they took chickens and cows and pigs. They took the doorknobs off the doors and the hinges off the windows. They took personal property. Apparently they took these things as a policy of reparations partly carried on by the Soviet country, and partly it was just, so to speak, the "liberation" of the property, the personal property of many Germans.

This policy has netted the Russians some things. The Russians have secured from Germany during the last 19 months about three billion dollars' worth of capital assets. That is machinery, tools, and so on. They have received also an incalculable amount of the personal property which has been taken. I have no means of knowing how much that would be; perhaps it would add up to another billion dollars. The Russians have gained, therefore, three or four billion dollars which they have taken from Germany; but they have lost immeasurably in a political sense, and that is because of the conflict in the political policy that the Russians have and in their economic policies. Their economic policies, dominated or guided by the poverty of Russia, demand that as much as possible be taken out of the country; their political policy is, obviously, to try to make friends in Germany, to try to stimulate them to help along the creation of a government in Germany along the lines of which the Russians approve. They cannot have both. They have learned this today to their great misfortune. They have learned that if they are going to carry on this kind of a reparation policy they are going to be politically unpopular—and they are politically unpopular.

The Russians have attempted to overcome this difficulty by a process of political maneuvering. They organized last April the so-called Sozialistische Einheits Partei, the Socialist Unity Party, which was a party into which were merged the Social Democratic Party and the Communist Party. The merger was carried on with some strong-arm pressure against the will of a large portion of the Social Democratic Party, but it was forced through with administrative measures, and the Russians hoped that in the elections which occurred several weeks

ago the SEP, the Socialist Union Party, would be able to stand up and defend Russia's needs as well as possible. They were disappointed.

In the City of Berlin, where the election was extremely fair, the SEP got only 19 per cent of the votes, and the Social Democratic Party, which ran as an independent party, got about 49 per cent of the votes. In the Soviet zone the SEP won because the SDP, the Social Democratic Party, was not permitted to participate in the election.

In other words, the political position that the Russians have been forced to adopt today in Germany is one to their own detriment; it is one of weakness, it is one in which they have begun to retreat, to adopt a defensive attitude. They have got to this attitude, however, not because they want to go on the defensive; they have adopted it because of the pressure of internal economic forces in Russia and because of the pressure of a positive American and a positive British policy which have begun to make themselves felt in recent months in Germany.

This is particularly true since the Stuttgart address of the Secretary of State Byrnes last September.

I would like to talk now a little bit about the American side. I have tried to describe some of the Russian policy. How are we doing in Germany? What kind of a job have we done so far?

So far I believe, by and large, we have done a pretty good job. We have a rather large zone. We have 16 million Germans in our zone. We are further complicated by 2 million refugees who have come into Germany from those areas previously German which are now a part of Czechoslovakia, Poland, and other countries. We have also about a half million DP's, so-called displaced persons, mostly Poles; there are also about 150,000 Jews who are persecutees, most of whom have left Poland during recent months because of real or alleged persecution of the Jews in Poland during the past six months or so.

The zone is occupied by 180,000 Americans. The Americans are mostly service troops. There are a very few tactical troops. We are not in a position, our Army of Occupation, and indeed there is no need for it for the time being, to carry on any military operations. It is an occupation force.

The administration of the American zone is carried on by the military government of Germany, by Lieutenant General Lucius Clay who I believe understands very clearly the tasks which lie before us and I believe has done a very good job so far in beginning the job which we have to do.

Industrially we were faced when we came into Germany with a terrible picture. Industrial production was almost zero. We have pulled it up during the last 18 months from almost zero when we came in, in July 1945, to 24 percent at the beginning of 1946, up to 44 percent at the end of 1946. This is a great step when one takes into consideration that the country has been economically depleted to a degree which is difficult for people who have not seen devastated areas to understand. So that this industrial production is a great positive victory on our part, and it has been achieved by using methods which essentially have been democratic methods.

There are two basic factors in which our policies with regard to industry differ from those of the Russians. The Russians when they first came in froze all bank accounts. Therefore, when the change in one's pocket was exhausted, one had to go to work. We in the western part of Germany froze bank accounts but we permitted people at the beginning to withdraw 300 marks a month from their bank accounts, and then about a year ago that was lifted and now people can draw out as much money as they want to. There are people, mind you, who put their money in the banks many of them during the Nazi time and many of them made this money at least with the aid of positions in the Nazi Party. We did that because we believed that it was not democratic, not right, to take away by an across-the-board blanket action the money which people had in banks, but it meant that thousands of people in the British and American zones do not work because they don't have to, because they can take money out of the bank and live on that. This has increased the relative labor pool in the Soviet zone as compared with that in the American zone.

The second policy is that we in the American zone give a food card to a man or woman because he or she is a man or woman, and in the Soviet zone people get food cards when they get jobs. The result there again is that the labor pool in the Soviet zone is larger because people have to work in order to eat. We believe that people should get an opportunity to live first and then should get their jobs. Here again is the difference in ideological approach. We adopted a policy which was more difficult but which was in line with the things in which we believed, and we have achieved a great victory in bringing under these circumstances industrial production up as large as we have.

In the American zone we have many shortcomings. These have been written about in the press; I will mention one or two. One shortcoming is that, until recently at least, the special organs of the Army of Occupation, the Counter Intelligence Corps, and others, had wartime powers of arrest, search, and seizure virtually without recourse to law, and they used these powers. This was necessary during the war. It has now become unnecessary to have these unlimited wartime powers, and beginning about three months ago these powers were curbed. However, we still must work in order to demonstrate democracy to the Germans. Our basic job in Germany is to teach democracy. Democracy can be taught only as it is practiced, and as long as we have, and did have, arbitrary actions of an undemocratic nature going on in our own military government, it is difficult to persuade the Germans of the efficacy and the righteousness of what we are trying to do.

Another shortcoming has been the bad discipline of some of the Army of Occupation. This was particularly true at the beginning; when combat troops come into an

a which has been defeated, they don't always behave well as they should. There has been also some lack discipline of another nature, the Kronberg jewel case, others indicative of a relapse or relaxation of army cipline. I believe this, however, has now greatly im-ved and it is more than balanced I believe by the sence in Germany of thousands and thousands of ng, vigorous Americans who have come there as cap-s and engineers, and all sorts of economics specialists o have come there and are trying their hardest to do ood job to make democracy work in Germany, who rk long hours, who self-sacrificingly do not sometimes e the credit for the things that they do, but rather give credit to the young German organizations which we beginning to work with now in Germany, the Landes-, the Landtage and the other elected bodies, giving the dit to these German organizations in order to build up ir ability, having done the work themselves.

t is to the credit of the Americans that we have pro-ced these many able, fine people, and it is one of the sic reasons why we, I believe, are winning this football me.

The game is being watched by a lot of people, and I lieve that we are winning it. But it is costing us nething to do it.

It has cost us so far $300,000,000 to do what we have ne from VE-day until the first of January, 1947. This ney went largely under the so-called Disease and Un-st formula, which went to purchase food, medicine, d, fertilizer, and to supply the German people. It o went for the support of displaced persons. And me of it, about $25,000,000 went to the support of A-erican Military Government.

This does not include—and I am not going to include these figures' place—the cost of maintaining the troops Germany. This would be unfair. America has a anding army, and if the soldiers were not in Germany ey'd be in Panama, or in the United States, and in ther case it would cost more to support them than it es in Germany. The figures I am going to talk about e figures of what it costs us to keep the German econ-ny going.

I'd like to say a word or two about these costs now, ecause this is involved in a discussion of our policies Germany. Our policies in Germany for the next o or three years were laid down very ably in Stuttgart y Mr. James Byrnes.

These policies, however, involve considerable costs. is going to cost America more in 1947 than it did in 946, and it is probably going to cost more in 1948 than it d in 1947. These costs are outlined roughly as fol-ws:

To be expended under the Disease and Unrest formula 1947, $697,000,000; in 1948, $600,000,000; in 1949, 560,000, These figures are for the Anglo-American nes. Since the merger which took place on January 1, e have agreed with the British to an economic merger the Anglo-American zones and to splitting the costs -50.

We also plan to expend on Germany during these years on capital assets $350,000,000 in 1947, 375 in 1948, 375 in 1949.

In other words, we are doing just the opposite of what the Russians are doing. We will spend the money which we get from exports from Germany. And these exports, in 1946 only $123,000,000, are going to rise to $900,000,000 in 1949. We will use the results, the proceeds of exports from Germany, to buy capital goods, and we will use the appropriations under the Disease and Unrest formula in order to feed the Germans, to supply them with seeds, medicine, food and fertilizer.

This is the policy, and it is going to add up to something like $3,000,000,000, during the three years of 1947, '48, and '49, minus about $1,900,000,000 which will come back as the proceeds from exports which Germany will make, which adds up to a little more than $1,000,000,000.

In other words, it is going to cost a billion dollars to make of Germany a going concern, to make of Europe a going concern, I might add, during the next three years. If this plan goes through as made, it will mean that in 1949 the exports from Germany of $960,000,000 will almost pay the entire bill. In 1950 Germany will come out in the blue and will be able to support itself.

In other words, of this billion dollars I make a remark here that the British have undertaken to pay half. If the British are unable to meet this on time we may have to help them.

In other words, this billion dollars or more which it is going to cost to make of Germany a healthy economic unit is something which we have got to do. If we are not willing to produce this money we might as well go home now. We cannot stay in Germany and continue the operation as at present of a virtual relief agency. At present we are feeding the Germans at the rate of about $200 to $300 million a year just to keep them alive. This will continue indefinitely unless enough money is invested to make a going concern out of the country.

This is very important because of the fact, as was so ably pointed out by Secretary of Navy Forrestal day before yesterday, that if we leave or if we allow the stagnation, the atrophy of the economy of Germany, this vacuum will be filled and it will be filled by the Russians.

The Russians are pulling back now. They are pulling out their occupation forces in Germany in large numbers. They are pulling back, but they are pulling back because they see that we have a policy and we mean business. If we weaken in this policy, if we weaken in our determination, the Russians will come back in. They will come back in ideologically even without any desire to do so on their part. And I believe that the desire is also there in a measure. We must, therefore, produce this money.

Now, you may ask, "Isn't it terribly expensive? Couldn't it be done less expensively? Why must it cost so much?" I see the questions. I get asked these questions.

I think there are two very clear answers. We are a capitalistic country. We believe in democratic capitalism. Capitalism functions on capital. Europe's capital has been destroyed by the war.

It would be unreasonable for us to expect Communist Russia to come in and supply the capital for the resuscitation of a capitalist Europe. They wouldn't do it even if they had the capital. It is going to take our capital to do this job, because the processes of primitive capital accumulation are tortuously slow and the time is already very late.

In other words, we've got to do this because it is going to take capital to make democratic capitalism work, and we're the only people who can supply the capital.

The second reason is, as we have heard from many of our speakers, Germany is not just Germany. Germany is a central part of Europe, and the countries lying around Germany depend for their prosperity in great measure on Germany.

They depend on the canals, the markets, the processes, industries. The Dutch depend on shipping back and forth through Amsterdam, and the Belgians do it back and forth through Antwerp. They depend on the Germany economy. And if German economy is allowed to stagnate, Western Europe stagnates, and eventually will become a power vacuum. That is the reason we have got to produce this money, this billion dollars. That is the reason we have got to do it, because in doing it, we will be buying the right to see the things in which we believe given an even break, or a more than even break in Europe. If economic unity results from the Moscow Conference coming up on the 10th of March, it may cost us a little bit more. It is an interesting fact, but the plans as worked out today for the British and American zones, combined, are of such a character that they can do pretty well in three years with the investment I have talked of.

If the French and Russians come in, and they may, it will cost us a little bit more, because both zones, the French and Russian zones, particularly the Russian zone, have been very seriously depleted by reparations removals. If the Russians and the French come in, it may cost us a little bit more, but if they come in, the Russians will have to agree to something we are very much interested in, namely the right of all political parties to function uninterruptedly in all zones of Germany. If we can get this, we will have pushed the watershed in Europe back from the Elbe to the Oder, and, in fact, we might even be able to push it to the Vistula. It is something which is worth some investment of capital. Something which is worth it, because it involves the ideology which we believe in, and because it involves the principles for which we fought the war, and the principles for which we believe it is worth living.

The yellow light has gone on. I have only got one or two more minutes. I would like to use them to mention to you a point which I believe to be of great interest. There are many people who have been talking about the internationalization of the Ruhr. Mr. Schumann told you last night, in some detail about the plan of internationalization of the Ruhr. Conversations about subjects of this kind are going on in Europe a great deal among the peoples of all zones. The interest is principally centered about the morning's breakfast.

But among intellectuals, as well as among others, there is growing talk of the following idea: The abolition of national sovereignty as the *sine qua non* of world peace. We cannot have a permanent world peace as long as national sovereignties are allowed to maintain the positions which they have today.

This axiom I think is fairly generally accepted. The trouble is that none of the big powers are prepared to relinquish any of the prerogatives of their sovereignty. Why should we give away something before someone else does?

The idea I am talking about is as follows:

Why not take the national sovereignties of those countries which have been deprived of them—like the defeated nations, Germany, Japan, Italy, the other defeated nations—why not, instead of turning their national sovereignties fully back to the governments of these states, turn it over, gradually, to the United Nations Organization, or to a Commission of the United Nations Organization? Why not?

And I have had this question asked of me by many Germans: "Why not hand the sovereignty of Germany over gradually to the United Nations Organizations?"

This would avoid what Mr. Schumann was so excited about last night—a centralized, powerful Germany, with a centralized, powerful government. It would, at the same time, permit the Germans, and permit the others who would be under this plan, to have an economy free of the many harassments which accompany sovereignty when applied, for example, before the war.

This is an idea which I believe we should listen to. It is an idea which is going to be heard more often as time goes on from the people of Germany, and from the peoples of Europe. It has many advantages. It would give the United Nations Organization something constructive to do. It would differentiate the United Nations Organization once and for all from the League of Nations. It would set a precedent among the nations and peoples of Europe and elsewhere, a precedent for giving the prerogatives of sovereignty to an international organization. It would break down the inherent resistance of people to embarking on a new idea of this kind when they weren't sure where it was going to come out.

We have the chance now to do this, by giving away the sovereignty, which does not yet belong to the people of the countries involved. I think that we should take advantage of this opportunity, and I know that if we do, we will find great support from the people in Germany who are saying to themselves: "Can't we do something which will break this pattern of national sovereignty and national war? Can't we do something to establish a precedent for international government which will be able to eliminate war permanently?"

Postwar Problems Unite Churches

By Erik W. Modean

LUTHERAN CHURCHMEN of America and Scandinavia are entering a new era of fellowship and cooperation in Christian labors. Mutual problems eated by World War II have drawn them closer together than ever before. Now these religious leaders earhead a program of united action to restore and realize Lutheranism throughout the world.

Relief and rehabilitation of the Lutheran Churches in ir torn lands constitutes the most immediate concern the churches in America and the Northern countries. l their resources have been mobilized to meet the allenge. Millions of dollars are flowing from both des of the Atlantic to alleviate the suffering of brethren erywhere who have been victims of war and its afrmath.

Most of the material help must come from America, course. But the Scandinavian countries are helping, o. During the war years, America and Sweden were ost active in emergency fields of service. Such as lief for the needy, support of foreign missions, and aid homeless refugees. Since the end of hostilities, Denark and Norway are also carrying a goodly share of e burden.

Even more important than the pressing demands of e moment, in long-range planning for the future, is the iritual reconstruction of the Lutheran Church. To at great task, the ecclesiastical leaders of America and candinavia are dedicated. As a first step, they have ready set about to reorganize the Lutheran World ederation. Before the war it served as the internaonal cooperative agency for the Lutheran Churches twenty-eight countries. Through the Federation, it hoped to achieve a new and stronger solidarity among utherans in order to bear a united witness before ie world.

When war engulfed Europe, Lutherans in America, ound to brethren abroad by ties of blood and the eritage of a common faith, did not stand idly by. From ie very first they were eager to help, to prove that this elationship was founded on deeds as well as on words. eginning with aid to Finland during the Winter War of 938-39, they seized every opportunity to reach across ie sea with tangible evidences of love.

Early Axis victories cut off direct contact with the hurches overseas. But American Lutherans still found uch to do during the war years. When Finland, Norvay and Denmark were invaded, their far-flung, valuble missions were placed in jeopardy. Vast properties ere in danger of being lost. Personnel faced untold ardships and privations.

Then the Lutherans of America intervened. Some thirty-eight mission fields scattered over China, India, Asia Minor, Africa, Japan and New Guinea were rescued and preserved. To this great endeavor, the Church of Sweden gave splendid cooperation, both with finances and personnel.

In the six-year period, 1939-45, the churches of America provided $1,096,863.16 to undergird and strengthen the missions of Norway, Denmark and Finland. Norwegian mission stations received aid totaling $520,061.80; Danish missions, $369,383.90; Finnish missions, $140,667.63. In addition, the Santal Mission in India received $66,749.83.

Norwegian and Danish societies are now resuming responsibility for their missions, but societies in Finland will be handicapped for a considerable period and will continue to require help.

Last year the American Section of the Lutheran World Federation decided that funds contributed to orphaned Lutheran missions should not be considered as a loan but as an outright gift. When informed of this action, Danish mission officials replied:

"Even if we should have repaid the full amount your help would have been of the greatest value. Now as you have informed us that we do not have to do that it is more than that. It is an expression of love to the Lord and willingness to serve His cause, for which we will always remember you with gratitude."

Said a Norwegian missionary in China: "I am sure I have all the Norwegian missionaries in China with me when I take this opportunity to thank the many Lutherans in America for the generous financial aid given us in the years past, and for the many prayers offered in our behalf to a common Father in Heaven. Thanks to this aid, we have been able to carry on our work through the worst crisis in the history of China."

Funds for the missions and other emergency activities were obtained through an annual appeal called Lutheran World Action. As the war neared an end, it became apparent that huge sums would be needed for aid in war-stricken countries. Out of that stark fact emerged a two-year Lutheran World Action campaign for $10,000,000, of which more than seven millions have thus far been raised. When this drive is completed, another will be held in 1948 for $4,000,000.

Of the 1946-47 fund, Finland has been promised one million dollars, a similar amount has been made available to Norway, $300,000 has been set aside for Baltic peoples, and $10,000 is being used in Denmark. In addition, tons of clothing, bedding and food are being ship-

ped regularly to Finland. The American Friends Service Committee was given $25,000 to feed children in Finland and another $50,000 has been allocated for child-feeding in that country as part of a $600,000 program throughout Europe.

Plans for American-Scandinavian cooperation in post-war activities were launched before the end of the conflict. In the spring of 1945, Dr. Ralph H. Long, executive director of the National Lutheran Council, and Dr. P. O. Bersell, president of the Lutheran Augustana Synod, flew to Stockholm to confer with Archbishop Erling Eidem, Primate of the Church of Sweden, and other Lutheran dignitaries on the situation of their brethren in Norway, Finland, Denmark, the Baltics and Central Europe.

During the winter of 1945-46, Dr. Long, accompanied by Dr. Franklin Clark Fry, president of the United Lutheran Church in America, and Dr. J. A. Aasgaard, president of the Evangelical Lutheran Church (Norwegian) journeyed to Copenhagen for the first meeting since 1939 of the Lutheran World Federation's executive committee.

In February of 1946, Dr. Bersell returned to Stockholm to meet with the Lutheran World Federation's relief committee. Later he accompanied Archbishop Eidem to Geneva, Switzerland, for a meeting of the Provisional Committee of the World Council of Churches. There they also met with Bishop Eivind Berggrav of Norway and other Northern church officials.

In June of 1946, Drs. Long, Fry, Aasgaard and Dr. Abdel Ross Wentz, chairman of the Federation's American Section, visited Uppsala, Sweden, for another session of the LWF's executive committee. At that meeting, Archbishop Eidem was elected president, Professor Olaf Moe of Norway, first vice-president; Dr. Wentz, second vice president; Dr. S. C. Michelfelder of America, executive secretary; and Mr. Harry Johannson of Sweden, assistant recording secretary.

During three days of discussion on urgent postwar problems, it was brought out time and again that the forces of Lutheranism must be marshalled to withstand the chaotic conditions existing throughout the world. To that end, it was decided to call an assembly of the Lutheran World Federation at Lund, Sweden, June 30 to July 6, 1947, the first such gathering since 1935 and the fourth since the Federation was organized at Eisenach, Germany in 1923.

According to Dr. Michelfelder, who since July of 1946 has been the chief European representative of the American Section of the Federation, the American and Scandinavian church leaders "really want to make the federation more than an assembly."

"Here is a real vehicle for promoting Lutheran unity on a world-wide scale," he said. "Here is striking evidence that the great Lutheran Church can at last have a voice which may be heard, through an organization which can function for the work of the church everywhere, and in all its departments."

The assembly at Lund will consider many vital matters. Permanent officers will be elected, a constitution will be adopted and commissions from America, Scandinavia and Central Europe will submit findings on the general subject, "The Lutheran Church in the World Today." Delegates will also be asked to approve confessional representation for Lutheranism in the World Council of Churches, as proposed by American members.

When presented to the executive committee, this proposal produced a significant example of the unanimity prevailing between the churchmen of America and the Northern countries. In the words of Dr. Fry of the United Lutheran Church, "it was a decisive date for ecumenical Lutheranism" for "a momentous issue was in the balance at Uppsala."

"The executive committee of the Lutheran World Federation had been meeting affably," he said. "Now it had to make up its mind. Should the Lutheran Churches of the world adopt a common stand in relation to the emerging World Council of Churches? A more powerful Lutheran unity or a potential cleavage waited on the choice. The verdict on that day would affect the future decisively."

Briefly, the situation was this: Under the provisional constitution of the World Council of Churches, a fixed number of seats in the Assembly and the Central Committee of the World Council were assigned to groups of Churches on a geographical basis. So many were to be elected from North America, so many from Great Britain and Ireland, so many from Continental Europe and so on. The allocation of seats was not to be to Lutherans, Reformed, Anglicans and other confessional units, but to Americans and Britons and other Europeans within territorial limits.

"Official leaders of the Lutheran Churches of America," Dr. Fry explained, had agreed to insist that this impediment must be removed. We had covenanted with each other to encourage our Churches to affiliate with the World Council only on that condition.

"The folk Churches of Scandinavia, in marked contrast, had fewer qualms. Their national character made the geographical rule of representation appear less repugnant and even less illogical to them. They had accepted this electoral device without challenge and apparently without any sense of its deep incongruity in declaring their adherence to the World Council. Comparatively little seemed to be involved either way. The Churches of the north would be assured of approximately the same number of delegates, whether they would be assigned to them as Swedes and Norwegians and Danes and Finns or as Lutherans. The choice of a basis of selection did not look like a material one, since the results would be nearly identical in either case.

"The grave peril confronting world Lutheranism on June 25, 1946, was that its most potent surviving elements, the Scandinavians and the Americans, might be divided. If the article of the World Council's constitution about representations were not altered, the Scandinavians would be in and the Americans would be out. That would have been damaging indeed. The glory of the achievement at Uppsala was that Lutheran solidarity

s not only preserved, it was mightily buttressed and ended!

The thrilling conclusion was that the convictions of American Lutherans prevailed. To the last day of life I shall still tingle to the magnanimous reply of chbishop Eidem, 'We of the northern countries are ling to recommend this proposal with gladness to our thren and our Churches. This is not just a gesture of mpliance. We agreed because it is right and expedi-.' Without any hesitancy Doctor Jorgenson of Den-ark, Professor Olaf Moe of Norway, and Bishop von nsdorff of Finland concurred. An epochal victory world Lutheran unity had been won."

With the solid support of both American and Scandinavian leaders, it seems likely that the proposal for confessional representation in the World Council of Churches will be adopted by the Federation. And with these churchmen united in their views on basic issues, it seems safe to predict that the objectives of the assembly at Lund will be attained.

One thing is certain. The bonds of friendship between America and the Northern countries will continue to grow stronger as the churches of these lands develop an ever-increasing spirit of fellowship and cooperation in advancing the Kingdom of God here on earth.

The Churches and the Labor Unions

By Daniel Schorlemer

II. THE PROTESTANT CHURCHES RESPOND

BECAUSE PROTESTANTISM suffers from disunity, this section may be but the collection of many different views. However, a representative view ay be obtained by looking at the position of the Federal Council of Churches as stated in its social creed and solutions pertaining to the labor unions.

The Social Creed of the Churches was adopted in 1908, nd took its present form in 1932 when the statement was rought up to date. According to it, the Church should and for:

> The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage as a minimum, and above this a just share for the worker in the product of industry and agriculture.
>
> Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational disease and injury.
>
> Social insurance against sickness, accident, want in old age, and unemployment.
>
> Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.
>
> Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.
>
> The right of employers and employees alike to organize for collective bargaining and social action; the protection of both in the exercise of this right; the obligation of both to work for the public good. (1)

The Creed has been put into practice in various ways. One is the annual Labor Sunday message. Ministers re asked on that Sunday to devote their sermons to an nterpretation of the labor movement, and the unions re asked to attend church in groups. The messages that the Council itself issues are pertinent to the times and read like a commentary on the existing situation. The number distributed in 1945 was 97,000 and in 1946 nearly 80,000.

A second means of approach to the labor unions has been through the Industrial Division of the Department of Church and Social Service. The plan of this section is to keep in close contact with the labor unions. Responsible for the task is the Reverend James Myers, who is known to be sympathetic to labor. He has rendered constructive aid through outlining programs for local churches to follow in an approach to the labor unions, as well as endeavoring to get good, active religious people into participation in the labor unions. Informal conferences between church groups and labor unions are stressed. Labor union members of the Protestant churches are encouraged, as a group belonging to organized labor, to meet and discuss from the Christian point of view the problems of the unions. Mr. Myers is also active in seeking peaceful settlement of strikes, as in Marion, N. C., in 1939, and in Detroit during the automobile strikes in 1937.

The Federal Council, as we have noted, defends the right of labor to organize. It has repeatedly done this, noting in one resolution that the unions are desirable from a social standpoint.

> Resolved, that the Federal Council record its conviction that not only has labor the right to organize, but also that it is socially desirable that it do so, because of the need of collective action in the maintenance of standards. (2)

Likewise, it has defended the use of the closed shop by the unions as an instrument against employers who seek to hamper the unions. It points out that the drive for the open shop is an indication of prejudice against union members, and the destruction of the closed shop is but an attempt to destroy the unions. It has denounced the

anti-union activity of the employers who do not care to deal with democratically elected representatives of the unions. (3)

Not the least of the services rendered by the Council to the labor unions has been its research and publication of the facts where they have been obscured by false propaganda against the unions, especially in strikes. Rather than use or trust information highly colored by interest and prejudice, the Council has made its own investigations as a basis for its own ethical judgment and action. (4)

The Council has sought to resolve the tensions that exist between the unions and management by fostering industrial democracy. It condemns lawlessness and violence on the part of either group as an infringement on the public good. It calls for concrete action by employers to indicate that they favor industrial democracy. It calls attention to the inherent worth of human personality. To both the labor unions and the industrial potentates it would present the basis for all action as one of service, of democracy, and brotherhood. (5)

The churches within the Federal Council have themselves been active in this field. The Council for Social Action of the Congregational and Christian Churches has expressed itself to the effect that "the worker in American industry has the right and the duty to organize, without let or hindrance; the right to bargain collectively, and to win an increasing share in determining the conditions under which he works." (6)

The Fellowship of Southern Churchmen declared:

> We reject the idea that the labor of man should be bought and sold as a commodity, a pawn in the hands of exploiters, since it violates the right of men and women to participate as responsible personalities in the organization of their economic life, and moreover relegates them to a status practically identical with that of the machine in present society. In the belief that human values are more important than property values, we seek to supplant an economic system motivated by profit with one motivated by service. We believe that it is essential to the self-respect of the workers that they have freedom to become part of the organized labor movement. We thus seek to encourage workers' affiliation with trade unions, and to educate our church constituencies to appreciate and defend the right of all men and women to bargain collectively, free from intimidation and violence, legal or extra-legal. (7)

The first social creed in this country that dealt with the problem of labor came from the Methodist Church. That body today advocates the right of the laborer to organize and to bargain collectively. An unofficial board, the Methodist Federation for Social Action, has been responsible for much of the Methodist Church's action in this field. The fact that seventeen bishops are members of this voluntary group indicates the amount of interest shown by the Methodist Church in this vexing problem. The Church also has some chaplains to industrial areas whose duty is to minister to the needs of the working people there. The value of this in making a definite impression on the labor union member is obvious.

The Presbyterian Church has likewise adopted a liberal attitude toward the labor unions. The Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the U. S. A. made an extensive study of the problem of the labor unions, and its report, entitled "The Church and Industrial Relations", was approved by the General Assembly of 1944. It acknowledges that the Church has signally failed to speak on these matters without fear or favor, as it should have done out of a fellowship committed to loyalty to God in Christ. It recognizes the tremendous contributions the labor unions have made to the lives of our people in America, especially to those of the lower class. At the same time it realizes that labor has become "big labor." And against such a power bloc, the Church, as against other economic blocs, declares that men dare not seek their own selfish ends, but that they shall "voluntarily join in seeking the welfare of all." The Church is to seek to cooperate with the forward-looking majority in the labor unions to influence them for good. It is to encourage "the fullest participation of organized labor within church, community, and national life." It is to have a medium of bringing the news to the Church that it may minister more effectively. A series of recommendations for action on the part of the Church include:

> That the Church recognize that evangelism seeks the redemption of the whole of life, both in the individual and in the social order.
>
> That the Church recognize that Christian discipleship involves one's vocation, whether that of business executive, labor leader, or any other, as an opportunity for service to God and His kingdom.
>
> That every church, no matter whether it be urban or rural, accept its relationship to, and responsibility for, its ministry in this field.
>
> That our church-related colleges provide a study of industrial relations in the light of Christian principles, and that opportunity be afforded students for first-hand observation of industrial life, acquaintance with leaders and members of organized labor, and with representatives of management in charge of industrial relations.
>
> That seminaries take whatever steps are necessary for the preparation of students for understanding and action in respect to industrial relations through study, first-hand contact with industrial conditions, and supervision in ways by which a church may provide Christian leadership in the industrial field.
>
> That our ministers be urged to visit labor union summer and other schools.
>
> That synods and presbyteries send an official representative to labor organizations.

That ministers endeavor to attend meetings of labor ions.

That our churches in every possible way encourage e settlement of industrial disputes through medi- ion, conciliation, and arbitration, and ministers and ymen lend their good offices to this end wherever ssible.

That every minister become acquainted with the adership of the local labor unions within the first ar of his pastorate in a new church.

That members of our churches study issues and prob- ms raised by their participation. . . in labor unions the light of the ethical implications of their Chris- an faith.

That our churches be urged to a greater use of the sources for leadership in church life which are to be und in members who are in organized labor.

he Presbyterian Church realizes the opportunities exist for bringing more people in the labor unions er the rule of God. It knows that this is its divine ndate, and hence is willing and ready to act to make onstructive impact on the labor unions. It would k justice in the economic order. It would seek the gdom of God in labor's ranks. It explicitly wants to ng Christ into the area of the unions to help them, to rect them, to lead them. It knows it has an oppor- ity.

So the Protestant Churches have responded to the llenge. There is still much to be done in the line ction, for as C. C. Morrison, editor of the *Christian tury*, characterized the situation: "Protestantism's tacts with . . . the labor union . . . are tenuous, mpressive, and hardly more than wordy." (8)

Lutheranism Awakes to the Issues

uch a heading seems to be a condemnation rather n a compliment. Yet it is true, by bitter irony, that Church that has the glorious purity of the Word of l has almost forgotten its social emphasis. A survey s made a little over ten years ago to discover which nisters favored social emphasis in preaching. It was nd that Lutheran preachers were at the bottom of list. (9) Today, however, the observation can be de that Lutheranism is taking a turn in its preaching l is valiantly entering the field of social action.

Dr. Buehring gives the ethical principles that the urch follows in the matter of employer-employee re- onship:

> The relation between employer and employee is a purely human relationship, which may conceivably be regulated by the state which is responsible for the safeguarding of the rights of its citizens and the pro- motion of their physical wellbeing, but in which the Church, which is charged with the care and cure of souls, has no jurisdiction. But it is within the pro- vince of Christian Ethics to point out the fundamental principles on which all industrial relationships should rest according to the Word of God. The first of these principles is the inherent worth of human personality . . . Another principle is the universal obligation, arising from the unity of the human race, to be our brother's keeper . . . A third principle is the steward- ship of all earthly goods, including wealth, power, time, ability, opportunity . . . A fourth is the un- deniable principle of elementary justice, that "the la- borer is worthy of his hire," a hire not simply barely sufficient to assure his physical existence, but one that will enable him to establish and maintain a home, raise a family, and look forward to the evening of his life with equanimity and confidence; a hire, too, that is in some proportion to the economic value of his ser- vice to the community. And finally the right of pri- vate property may be mentioned. Deny that right, and the human personality will be stunted, the re- sponsibility for the neighbor's welfare could not be discharged, the duty of stewardship would become meaningless, and the laborer's reward is an illusion. (10)

Regarding the worker and his right to organize into unions, Dr. A. D. Mattson writes the following:

> The worker owns a part of industry, and that part is his job. Jobs are as much a part of industry as the machine, and he who owns that job should have a voice in determining the conditions under which it is being used, if democracy is to prevail. Labor should be protected in its right to organize, but it is also the responsibility of the worker to seek the public good and not to abuse the power which becomes his through organization. (11)

The characteristic of the Lutheran ethical approach is that it is based on love. The Church seeks to work only in the spiritual realm and leaves the regulation of the physical sphere to the state. Nevertheless it would point out clearly the principles of the Word of God that are to govern these relationships that exist in our indus- trial society. Then it would seek to improve the social conditions through diligent missionary activity toward the industrialist and the labor union member.

According to the principles laid down, the Church would have the following to say to labor unions: The dignity of the human personality must be remembered— that of the industralist and the non-union man as well as that of the union man. The union man should be given a voice in the programs of his union. Because we are our brother's keeper, the labor union must remember that the common good is always to be considered in a strike vote. It must realize its responsibility toward the others who will be affected by the strike, and if the majority will be hurt by the action, then the work stop- page should not be called for the sake of the common good.

It would say to the employer that he has the responsi- bility to pay a wage that will fulfill his duty of being his brother's keeper. The Church would declare with

the unflinching courage and fearlessness of the prophets of old the elementary fact of justice, that the laborer is worthy of his hire, and hence would strive to bring about conditions in which a just and living wage might be paid. It would declare that the employer has a responsibility to the worker beyond the payment of his wage, for the wage must be such that the worker is able to provide for his old age and, should he be taken out of this life sooner, that his loved ones be cared for. I would furthermore say that the worker has a right to a voice in industry, and the right to protect himself in the labor union.

Of the unions, as well as of the owners, it would require a strict stewardship. It would have much to say to the leaders of the unions who are tempted to use their power without discrimination. It would seek to have the unions use their accumulated wealth for the good of the union members and the welfare of society. It would seek to win the confidence of both sides through "a consistent ministry of serving love."

But wonderful as these principles are, the fact is that the Lutheran Church as such has not been actively interested in the study of the issues involved and the discovery of a solution to the problem. It is coming now, however, to an awakening, and a new interest is being shown.

The first statement of importance came through the Commission of Social Relations of the American Lutheran Conference in 1942. A study of employer-employee relations, it shows that the issue of social justice is recognized, and the duty of the Church in the matter. The report is quoted in part below.

> It is the duty of the Church to interest itself in all men and their welfare, not least the exploited and the underprivileged, and to do anything within its power and consistent with Christian principles to secure justice for them.
>
> The Church, in keeping with the teachings of Christ, must place human welfare above property, and holds that an employer who selfishly exploits his workers for personal profit sins against them and against all human society.
>
> The Church recognizes the right of labor to organize for collective bargaining and mutual protection, but it also holds that any attempt of unionized labor to take undue advantage of employers and to exploit the general public is just as reprehensible as similar acts on the part of the employer.
>
> The ideal relation between employer and employee should be that of business partners. This requires mutual sympathetic understanding and cooperation. Too often capital has taken undue advantage of labor. The interests of the employee who invests himself, his strength, his skill and experience in an enterprise, and who has only these to depend upon for bread for himself and his dependents, should have precedence in the distribution of the returns of an investment. The investor of capital, too, has a right to hope for reasonable returns. But it should be recognized that th first claim upon any industry or business is a livin wage for the worker. Dividends to stockholde should be paid only after labor's investment of tim strength, skill, and experience has been adequatel recognized.
>
> The Church deplores the fact that organized labo has to a large extent been alienated from the Churc Where the employee class accused the Church of n being interested in them and their problems, th Church should penitently admit that this has in pa come about because churchmen have too often stoo for the status quo, aligning themselves with the em ployer group to the extent of ignoring the pleas of th employee group for social and economic justice.
>
> We maintain that the Church's responsibility an task in the matter of employer-employee relations i through the preaching of the Gospel and the expound ing of its implications, to emphasize social as well a individual righteousness, and to foster an attitude mutual good will and cooperation, an attitude whic will become dominant in the mutual relations of me only as the Spirit of Jesus Christ becomes dominant i their individual lives. We subscribe to the followin quotation: "It is not the function of the Christia Church to create a new civilization; it is the Church function to create the creators of a new civilization Mackay, *A Preface to Christian Theology*, p. 178. (1

Such a pronouncement shows that the Luthera Church is taking hold of the issues involved. It has certain soreness of conscience because it failed to poi a condemning finger at the exploiters, and identifi itself too readily with the middle class from which draws a large portion of its membership, which midd class has also benefited greatly by the existing order.

UNITED LUTHERAN CHURCH STATEMENT

The United Lutheran Church in 1944 authorized i Board of Social Missions, together with the Executi Board to formulate a statement on Labor and t Church. This statement, "The Church Speaks on L bor," includes basic principles, duties and rights, as w as what the Church must do. Of the duties and righ of labor it has the following to say:

> It is the right of every man to receive a wage co mensurate with his abilities, and wherever possib in cooperation with his coworkers, to share in the c rection and management of his labors.
>
> It is the right of every man to organize with h fellow workers for collective bargaining through re resentatives of his own free choice.
>
> It is the duty of both management and labor to a cept and support conciliation and arbitration in indu trial disputes.

Of what the Church must do, it delcares that the Chur must

> Proclaim God as the owner, man as the steward

earth's resources, which are not to be exploited for fish ends.
Champion the just cause of every man, regardless his social status.
Uphold the dignity of labor, whether of heart or nd.
Advocate that service to society be regarded as the ndard of social worth.
Insist that democracy in industry is the only founda- n for economic wellbeing.
Protest the use of force, violence and sabotage by her labor or management in industrial disputes.
Be ready and willing to arrange for conferences of anagement, labor, and the public, to consider prin- ples of right conduct in human relationships, should e occasion arise.
Confront all men with the message of Jesus Christ, nich alone satisfies the deeper human needs.

Lutheranism has awakened to the cause of the r unions. It is coming out of its isolationism and ng its first steps in social activity. It must act cor- tely to bring the influence of the whole Lutheran rch to bear upon the problem, pointing out where labor unions are wrong, where they are right. It t have a ministry that is informed on the problems of the laboring man and his union. It must show its light and be a salt that the unions may be led and flavored with the Christian faith. Until it grapples with the problem in concrete fashion, the opportunities that exist for doing Christ's work and will among the laboring men will continue to pass by, and the blind leaders of labor will be given no greater vision. And that holds true of the whole Christian Church.

NOTES

1. Quoted in *We Are Not Divided,* by John Hutchinson, Round Table Press, New York, 1941, p. 104.
2. Quoted in the pamphlet, *How Labor and the Church Can Work Together,* by James Myers, p. 11.
3. Hutchinson, *op. cit.,* pp. 110, 111.
4. *Ibid.,* p. 112.
5. *Ibid.,* pp. 116-120.
6. Mattson, A. D., *Christian Ethics,* Augustana Book Concern, Rock Island, Ill., 1938, p. 328.
7. *Ibid.,* p. 329.
8. "Can Protestantism Win America?", *The Christian Century,* vol. 63, p. 619.
9. "Lutheran Preaching Takes a Turn," *The Christian Century,* vol. 57, 1940, p. 606.
10. Reu-Buehring, *Christian Ethics,* Lutheran Book Concern, Columbus, Ohio, 1935, pp. 386, 387.
11. Mattson A. D., *Christian Ethics,* Augustana Book Concern, Rock Island, Ill., 1938, p. 330.

Christ's Living Presence

By Theodore B. Hax

ONE DAY David Livingstone stood before the students of Glasgow University. He had spent many long and difficult years in the heart of ica at a time when conditions were much more trying n they are today. It was the occasion of the com- ncement exercises and Livingstone asked, "Shall I you what sustained me in my exiled life among angers whose language I did not understand?"
A hush swept over the student audience. "It was s—'Lo, I am with you alway, even unto the end of the rld.' "
Our subject is: "CHRIST'S LIVING PRESENCE." We ll follow the Pauline approach. In all of his Epistles Paul first laid a doctrinal foundation and then drew the practical implications. Our very simple outline refore shall be: (1) The doctrinal aspect of our sub- t; (2) the practical realization of it.

The Living Presence Traced Through Scripture

We may begin by recalling that God created man in own image. Did God have any particular purpose mind in creating man to be like Himself? Most cer- nly! God created man thus in order that man and God could enjoy each other's fellowship. The Westminster catechism asks: "What is the chief end of man?" and the answer is given: "The chief end of man is to glorify God, and to enjoy Him forever."

In the Garden of Eden God perfectly realized His purpose for a little while. As I read the Genesis story I gather that while the fellowship no doubt was continuous yet there were regular times each day when God and man held special sweet communion, probably each morning and evening "in the cool of the day."

Then came man's default. Sin broke the fellowship. Man became a rebel against God. The inevitable and immediate result was a great gulf yawning between our holy God and His sinful creature. Unclothed of the glory of God man became conscious of his nakedness, slunk off in shame and hid from the presence of his God. While God's holiness must necessarily flame like a consuming fire against sin, nevertheless His eternal purpose for man was not finally thwarted. God anticipated Satan's temporary victory and provided a way to restore the broken fellowship. He commissioned His only begotten Son to enter the polluted stream of humanity by way of the Virgin's womb. As St. Paul says in Romans

8:3, "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Herein lies the mystery of Godliness. The Son of God became the Son of Man that we might again become the sons of God through Him. God made His sinless Son to be sin for us that we might be made the righteousness of God in Him. On the basis of what Christ would accomplish at Calvary God promised salvation to Adam through the Seed of the woman.

Abel must have understood the elements of atonement for he came to God on the basis of a blood sacrifice, and by his sacrifice he "obtained witness that he was righteous, God testifying of his gifts" (Heb. 11:4).

Enoch experienced the intimacy of God's presence. He walked with God in such faith and obedience and unbroken fellowship that he pleased God, and God took him into the heavenly home without requiring him to pass through the common experience of death.

God called Abraham to leave his heathen home, his family and former associates to live a life of fellowship with Himself. God met with him, spoke with him, bound Himself in covenant relationship with him. As Abraham came to know God better, his fellowship with the Lord grew more intimate until Abraham was called the "Friend of God." Thus Abraham anticipated the special privilege of every believer in the New Testament era. Jesus said to His disciples: "Henceforth I call you not servants, but I have called you friends" (John 15:15).

Jacob, in spite of all his human failures, is met by the Lord in a dream at Bethel and receives the promise of God's protecting presence: "And behold I am with thee, and will keep thee, in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awakened out of his sleep, and he said, surely the Lord is in this place, and I knew it not" (Gen. 28:15,16).

Joseph, sold by his brethren into Egypt and serving as a slave in the house of Potiphar, had this witness: "And the Lord was with Joseph . . and his master saw that the Lord was with him." After he was falsely accused and unjustly cast into prison he still enjoyed the presence and blessing of the Lord. We read: "But the Lord was with Joseph, and showed him mercy and gave him favor." Finally in his exaltation as ruler over Egypt, second only to Pharaoh in the throne, God's presence went with him to prosper him and give him wisdom.

Moses, called to lead Israel out of Egyptian bondage, rceives this divine assurance: "Certainly I will be with thee" (Ex. 3:12). Not only was this promise given to Moses as an individual, but God promises His special presence to go with an entire nation whom He calls His people. "And the Lord went before them by day in a pillar of cloud, to lead them the way: and by night in a pillar of fire, to give them light: to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Ex. 13: 21, 22).

Any hour of the day or night the Israelite could look toward the tabernacle and see that pillar of cloud by fire and be reminded of the presence of Jehovah. T consciousness that God was in the camp would be powerful incentive to do what was right. Even su things as keeping clean and observing rules of decen received inspiration from the thought: "God is in t camp."

The very presence of the tabernacle itself with ritual was a constant object lesson of the basis on whi a holy God could fellowship with a sinful people. virtue of the continual blood sacrifices each individu could come to God through the representative, the prie And on the great Day of Atonement when the high pri lifted the beautiful veil and entered the Most Holy Pla he represented the entire nation as he stood face to f with the shekinah glory that burned between the che bim above the mercy seat. That shekinah glory was type not only of the living presence of Christ in I Church, but also of His living presence within each liever. "What, know ye not that your body is the te ple of the Holy Ghost, which is in you?" (I Cor. 6:1 "Now if any man have not the spirit of Christ, he is no of His" (Rom. 8:9).

In the fulness of time God sent forth His Son Je Christ into the world to be born of a woman. Isa prophesied (7:14): "Behold, a virgin shall conceive, a bear a son, and shall call His name Immanuel" and M thew explains, "Which being interpreted is, God with u (1:23).

All during the earthly life of the Lord Jesus Chris was literally true that God was dwelling with men. B God purposed a yet more intimate relationship with I people. He would not only dwell with them, but them. "As God hath said, I will dwell in them, a walk in them: and I will be their God: and they shall my people." (II Cor. 6:16)

Jesus in John 14:17 promised this more intim relationship when He spoke of the other Comforter, ev the Spirit of Truth of whom He said: "Ye know Hi for He dwelleth with you and shall be in you."

This promise of the Holy Spirit to dwell *in* the c ciples could be realized only after Jesus' death a resurrection. "Nevertheless, I tell you the truth: it is e pedient for you that I go away: for if I go not away, Comforter will not come unto you: but if I depart, I w send Him unto you" (John 16:7).

When the Day of Pentecost arrived, 10 days af Christ's ascension into heaven, the Holy Spirit came on the Church with power. The Book of the Acts i record of the mighty deeds of the risen Christ work through His disciples who were indwelt by, filled w and guided by the Holy Spirit.

In the first chapter of the Revelation we are giv the vision of the risen Christ walking in the midst of seven golden candlesticks, which are the seven church Today Christ walks among the churches. And this take it, is in special fulfillment of His promise in Matth 18:20, "Where two or three are gathered together in name, there am I in the midst of them."

ore He ascended into heaven He gave to the church issionary command and added this special promise: lo, I am with you alway, even unto the consumn of the age." (Matt. 28:20. R.V.)

Hebrews 13:5, the same assurance is echoed in the age of the Old Testament: "I will never leave thee orsake thee."

ve are Christians we believe these promises to be lly true. The question is: To what extent do we into the experience of them? Are we conscious s presence? Is Jesus Christ real to you? This s us to our second part.

HOW CAN WE CULTIVATE THE CONSCIOUSS OF CHRIST'S LIVING PRESENCE? Another e that has been popularly used is: "Practicing the nce of God."

If we are in a healthy spiritual condition Christ seem very near to us. Henry Martyn, sainted misry of India, wrote in his diary: "My principal enent is the enjoyment of God's presence."

number of years ago a daughter of one of our gn missionaries was a freshman at Capital Univerand attended my church. One day she said to me: know, when I was at home in India, God seemed ery near. Whether I was in the house, or out-of-, or on a journey, God was always there. But since ng to America it is so different. God seems so far . It worries me. Why is it?"

nquired about her manner of life back home in In- 'Did you have daily Family Altar?"

h, yes. We had family Bible reading and prayers y day—morning and evening."

nd you also had time for your personal private denns?"

es, of course."

nd when you were back home in India," I said, were not so rushed, were you? You had time to up into the sky and think of God's wonderful handi- of the heavens. There were not so many things owd the Lord out of your conscious thoughts."

her new American life there was no opportunity norning and evening family prayers and Bible read- She was working to partly pay her expenses. She to study hard. There was too little opportunity to lone with God; and her starved soul was homesick he consciousness of the nearness of Christ. That y Christian girl knew the difference and realized ething was wrong. I fear many of our American stians live constantly in that unhealthy spiritual in which Christ seems far away, and they don't v the difference. Do you—and do I— know the rence?

st week I spoke to one of our Christian fathers whose girl is in the 2nd grade in school. I asked about little girl. (Let me explain that this father has ght his little daughter to Sunday Schol regularly she was three years old, and they stay for church. also attends Junior Mission Band and Daily Vacation Bible School. I am sure she hears Bible stories also at home). The father said to me: "Before Carrol went to school most of her conversation was religious. Since going to school and associating more with other children, her conversation is changed and very little of it is religious. I wish we had Christian schools to keep God in the center of their lives."

Whether he knew it or not, that father had the secret of practicing the presence of God. Keep Christ at the center of your life if you would be conscious of His abiding presence. The first sign that one is becoming a backslider in heart is the loss of the consciousness of the nearness of the Lord.

David, the man after God's own heart, delighted in the presence of Jehovah. In the 139th Psalm he sang: 'Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in (sheol) hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall Thy hand lead me, and Thy right hand shall hold me" (7-10).

2. If we would cultivate the consciousness of Christ's living presence we must seek fellowship with Him in the Word of God. As the Emmaus disciples occupied their thoughts about the Lord Jesus and spoke to each other about Him, the Savior Himself drew near. Likewise as we turn to the Word of God and seek Christ there, He Himself will draw near and our hearts will also burn as He reveals Himself to us through the Word. "As the love letter serves to satisfy the heart by enabling us to feed upon the object of our love, so is His Word to the heart that hungers after Him."

You will notice that I am emphasizing the importance of definitely seeking Christ in our Scripture reading (Jer. 29:13). It is possible to read the Bible as literature and not find Christ. It is even possible to read the Bible as religious history and doctrine and yet not find the living Christ. On the other hand, if we seek Him we shall find Him, for all the Scriptures testify of Him, as He Himself declared (John 5:39).

As we read the sacred Word let our consuming desire be that of the Apostle Paul: "That I may know Him."

3. We need to seek fellowship with Him also in prayer. Stonewall Jackson once said, "I have so fixed the habit of prayer in my life that I never lift a glass of water to my lips without asking God's blessing upon it. I never seal a letter without putting a prayer under the seal. I never change classes without breathing a prayer for those who go out, and for those who come in." Learn thus to "pray without ceasing," and the Lord will seem very near.

Many of our Christian boys in the last war bore witness to the fact that as they prayed constantly they became calm and happy in the consciousness of the living presence of Christ. Those long night watches with nobody for company but God became blessed experiences.

A skeptic said to a Christian: "How can you be so sure there is a God."

"Well, for one thing," replied the Christian, "I was talking to Him just a little while ago."

Prayer is talking to God; and real prayer brings us consciously into His blessed presence.

4. Another means to realizing the presence of Christ is to stir up our love for Him, and to express that love in active obedience. In the 14th chapter of John, verse 21, we have these precious words of Christ, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of My Father, and I will love him, and will manifest Myself to him."

To whom does the Lord here promise to manifest Himself? To those who love Him, and who show their love for Him by obeying Him. This was essentially the secret of Brother Lawrence, a godly monk of the 17th century, whose life and letters gave rise to the phrase, "practicing the presence of God." His duties were in the kitchen of the monastery, and there while performing the most menial tasks he learned to practice the presence of God. He resolved that he would do everything, even to the picking up of a straw, from the love of God. He learned, as we may all learn, that Christ is eager to make Himself real to one who loves Him.

'And whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father through Him" (Col. 3:17.)

'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

5. In seeking to cultivate the consciousness of Christ's living presence it is helpful to spiritualize the common rounds of life.

Dr. Norman B. Harrison tells of a young Christian coming to him after one of his meetings with this question: "Do I understand you to say that we can have Christ all the time in our lives?"

"Certainly," replied the eminent Bible teacher, "that is exactly what the Christian life means. He is all the time present with us and in us."

Then to help him in his earnest desire to realize that presence Dr. Harrison suggested: "Suppose when you awaken in the morning the sun is shining brightly. It reminds you of Jesus who said of Himself, 'I am the light of the world,' and you say to Him, 'Lord Jesus, just as the sun shines in the heavens do You shine in my heart today, dispelling the darkness from every corner by flooding it with Your light!'

"You proceed to dress. As you do so you recall that He speaks of clothing us with righteousness as a garment, and you say, 'Lord Jesus, as I am clothing my body to make it fit to appear among men, do You cover me with Your righteousness this day, that I may be spiritually fit to mingle among my fellows.'

"You draw water to wash your face and hands. As you do so you are reminded of Jesus' promise to cleanse us with water, and you say, 'Lord Jesus, just as I am washing my body with water, do You wash me this day that I may be clean of heart, within as well as without.'

"You sit down to eat your breakfast. As you do so you realize how much your soul needs the Bread of Life which bread Jesus is, and you say, 'Lord Jesus, just as I renew my physical man with this food do You give me food for the inner man that I may be strong this day to do Your will.'

"What are you doing by all this? You are bringing Christ consciously into your life for the day, making Him real for its round of duty."

The late Dr. George W. Truett was not only a prince of the pulpit but he was preeminently a man of God. Many years ago he delivered a series of evangelistic sermons in a certain college. Not a few of the college students were definitely won for Christ. As I recall the story, by the end of the week every member of the senior class was a professing Christian except one, and he was the brilliant president of the class. A group of the young men came to Dr. Truett and said, "Every member of our class is a Christian except the president of our class. He is a brilliant student but an agnostic. He makes fun of everything you say. But we are praying for him."

The next to the last day of his stay at the college, Dr. Truett went to the platform with the purpose of preaching to that one student. After the chapel service the brilliant student quietly followed the preacher into the president's office. The young man said, "Dr. Truett, I would like to ask you a question as a man, not as a preacher, just as a man. I wish you would be absolutely honest, and I wish you would answer me with Yes, or No. Remember, I ask you just as man to man."

"Go ahead and ask me, son," said the preacher. "I promise you from my heart that I will answer you honestly as man to man."

Very earnestly the young man said, "Dr. Truett, what I would like to know is this: is Jesus Christ real to you?"

Dr. Truett looked squarely into the eyes of that young man and answered: "My friend, I am telling you the honest truth. Jesus Christ is more real in His help to me than is any other being in the world."

'Thank you!" said the young man, "That is all I want to know;" and he walked out of the ofice. But he walked out of that ofice to go to his own room and shut the door and to pray, "O Jesus Christ, I would like to know You too."

The next day the brilliant senior approached Dr. Truett after the service again, this time to declare his willingness to receive Jesus Christ as his own Savior and Lord.

Brethren: if that young man had asked you the question: "Is Jesus Christ real to you?" what would your answer have been?

SURVEYING the CONFERENCE

American Lutheran
By Arthur P. Michelfelder

Milwaukee Motherhouse

A SPECIAL service held at the Milwaukee Motherhouse in Mil-e, Wisc., on April 27th, Sister a Schoen was inducted into the of "Directing Sister of the Moth-se and Milwaukee Hospital." The r of the Deaconess congregation, ev. George H. Vollmer, conducted ervice and was assisted by Dr. H. itschel, and Dr. Wm. Sodt, who hed the sermon. May God's ing rest upon Sister Nanca Schoen e continues to serve her Lord in new position.

Canadian Professorship

e Rev. William Nehrenz, Jr. has ted the call extended him to be- the American Lutheran Church logical Professor at the Saskatoon inary in Saskatoon, Sask., Canada. l September, 1948, when Pastor renz will begin his teaching, he be on leave of absence for gradu-study.

e arrangement made for the train-of future Canadian Lutheran pas- provides for the American Luther-Church to supply one Theological essor as well as subsidize the in-tion for each American Lutheran rch seminarian attending the semi-. Truly this, an act of cooperation veen synods, is an example of what happen throughout the entire rch where there is a will to serve with man's feeble and humble rts.

German Church Adopted

ather unique and not too much l is the act of love extended by the ies' Aid and Missionary Society of Lutheran Church in Hamilton, , when a church in Hamburg, Ger-y, was adopted recently.

ift packages are sent regularly to German church by the members of societies. Thus far twenty pack-are reported to have gone to their ination: "St. Lukas," Hamburg, many, belonging to the Evange-Lutherische Landeskirche. Let-that have been received by the rs reveal the pitiful need and con-n of fellow believers in Germany. these recipients of these acts of honor the Christ with lives of service and bring love and good-will together in His name.

United Evangelical
By H. Skov Nielsen

WORK ON the new addition to the hospital building at the Eben-Ezer Mercy Institute at Brush, Colo., is now progressing steadily, and it is hoped that the pressing need for additional room and facilities may soon be relieved.

Early in May a five day leadership training school was conducted in the First Lutheran Church of Blair, Nebr., by the Rev. Marcus Rieke and three associates from the American Lutheran Church. Being the first attempt of its kind within our synod, the school attracted considerable attention, and the idea is likely to be pursued further.

Pastor John Schultz of Fremont, Nebr., has been chosen director of youth work in our synod. He has ac-

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cepted the call on a part time basis, his congregation, the Trinity Church of Fremont Bluffs, having consented to share his services with the synodical Luther League. Pastor Schultz is one of the youngest men in the service of our church, having been ordained in 1945. He is the son of Pastor A. Th. Schultz, Tilley, Alta., and his wife is the daughter of Superintendent S. A. Miller of the Immanuel Deaconess Home and Hospital in Omaha, Nebr.

Dana College and Trinity Theological Seminary closed their 61st school year with commencement days festivities June 1-3. Four men were graduated from the seminary, and there were twenty-seven graduates from the various departments of the college. The baccalaureate sermon was preached on Sunday morning by Pastor Anders Hansen of Elk Horn, Ia., and Dr. Tillman M. Sogge of St. Olaf College, Northfield, Minn., a former Dana instructor, gave the commencement address on Tuesday evening.

The 51st annual convention of the United Evangelical Lutheran Church is being held at Racine, Wis., June 24-29, with the Emmaus congregation as host.

Evangelical Lutheran

By Olaf Lysnes

June is the month when most of the nine Districts meet. While the districts have a little legislative authority very few if any matters of synod-wide importance are decided.

The large synodical meeting in June is the Luther League convention in Milwaukee which begins on a Wednesday evening and closes with the concert by the Choral Union in the second half of Sunday afternoon. About 3,000 registrations were made before the first of June, 4,500 convention kits for registered delegates have been made up, and an over-all attendance of 6,000 was expected. The executive secretary is the Rev. Oscar C. Hanson.

Visitors to Europe

A number of synodical officers, many pastors and lay members are now in Europe, some as delegates to the Lutheran World Federation in Lund, Sweden; some looking forward to the World Christian Youth Conference in Oslo, Norway, July 22-31; others given a vacation trip by an institution or a parish; and some going on their own to learn and see something and possibly visit relatives. The Norwegian government invited a number of American editors to come at the expense of the host country.

Bible Camps

An early June number of **Lutheran Herald** announces 99 Bible camps to be held in the time June 6 to Sept. 6. That may involve about 10,000 people and is evidence enough that this movement has assumed dimensions to be reckoned with. These camps with their Bible study and spiritual uplift are commonly considered a great blessing to the Church. Some years ago the then general secretary of the Luther League advised strongly against acquiring Bible camp property, fearing that the movement would soon pass. Today, however, many of the camps are owned by our people, and more are being added this year.

Adult Confirmations

In one of his books published perhaps 25 or 30 years ago the late Dr. G. H. Gerberding, commenting on Lutheran losses because of the retarded transition to the use of the English

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age, prophesied that the time come when the Lutherans add more members than they ost—this through instruction and ian education. That prophecy een fulfilled in large part in our . In the last few years especial- ough the work has gone on for years, the numbers added to ership by adult baptism and confirmation has been growing ally, and is very considerable.

Vacant Parishes

tly because of the large number rishes without pastors, and part- give the young men practical ex- nce, there is now a large num- f theological students out as stu- pastors for the summer vacation. e men are from Luther Seminary skatoon, Sask., as well as from er Theological Seminary, St. Paul. e men are in addition to the nor- number of internes in the field— who have had two years of theo- and then spend one year in a h before the final year at the nary.

Augustana Academy

e Rev. Samuel Carlsen, Story Ia., has accepted the call to be- the successor of the Rev. R. E. tad as president of the Augustana emy. This school is located at on, S. D., and the town maintains ge sign saying that this is the old- Christian school among Lutherans orse ancestry in the U. S. A. Can- is also the town where a largely ded and mighty convention of the er League was held in 1912 in the of the United Norwegian Luther- Church.

Persons

ie Rev. O. B. Anderson who was d to be director of "Evangelical s, Inc.," resigned that position and pted a call from First Lutheran rch, Sioux City, Ia.

e Rev. Arnold W. Nelson, pastor t. John's Church, Northfield, Minn., St. Olaf College church, has found to write a series of articles for eran Herald. For a number of s Mr. Nelson wrote the brief daily tions that are published weekly is paper.

. J. P. Milton, professor in Old ament at Luther Theological Semi- , St. Paul, is one of the lecturers e Luther Academy to be held at tburg Theological Seminary, Du- ie, Ia., July 8-17.

. C. S. Thorpe has announced that will retire next year from the rate of University Lutheran rch of Hope, where he has served 1911. This church is located near the main campus of the University of Minnesota.

At the St. Olaf College commencement this year there was a reunion of former and present members of the St. Olaf Lutheran Choir. Dr. P. G. Schmidt had sent out invitations to over 1,000 who had been members in 1911 and onward. The reunion choir rehearsed in the afternoon of June 8 and sang five old favorites at the concert in the evening, this year's choir giving the other half of the concert. The numbers by the large group were "Praise to the Lord," "Wake, Awake," "In Heaven Above," "Built on the Rock," and "Beautiful Savior." For this occasion the founder and long time director, Dr. F. Melius Christiansen, returned with his baton to share the honors with the present director, his son, Olaf C. Christiansen.

The current allocation of the benevolence budget in The Evangelical Lutheran Church gives education 27%, home missions 23%, foreign missions 25%, charities (meaning inner missions) 15%, and ministerial pensions 10%.

Hans Lilje Appointed Bishop of Hannover

New York—Dr. Hans Lilje, 48-year-old prominent anti-Nazi German churchman and former general secretary of the Lutheran World Federation, has been elected bishop of the Evangelical Lutheran Church of Hannover, Germany, according to a report received here by the National Lutheran Council. He succeeds Bishop August Marahrens, leader of the so-called "moderate" group of German Protestants accused of compromising with Hitler, who recently submitted his resignation to the American Military Government after holding office for 22 years.

Bishop-elect Lilje is a member of the executive committee of the newly-created Evangelical Church in Germany, a federation of Lutheran, Reformed and Prussian Union churches. He is also a member of the faculty of the new Ecumenical Institute established by the World Council of Churches in Geneva, where he taught a course at the Institute's first term last fall.

A native of Hannover, Dr. Lilje is chairman of the German Study Commission which is preparing a report on "The Lutheran Church Facing the Problems in a Troubled World" for presentation at the assembly of the Lutheran World Federation to be held at Lund, Sweden, June 30 to July 6. He is expected to visit the United States after the assembly.—R.N.S.

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Would Amend Constitution to Prohibit Federal and State Aid to Sectarian Schools

Washington, D. C.—Rep. Joseph R. Bryson, (D.S.C.), introduced in the House of Representatives a joint resolution which would amend the Constitution to provide that neither Congress nor the States shall give aid to any educational institution under sectarian control.

In a speech introducing the measure, Rep. Bryson, who is a noted lay leader in the Southern Baptist Church, pointed to "increasing tendencies on the part of state governments and the federal government to circumvent the article of the Constitution written by our founding fathers establishing a wall of separation between Church and State."

"It now seems necessary," he said, "to give further expression to the meaning of the Constitutional barriers against the appropriation of money for and to be used by sectarian educational institutions."

Introduction of this Constitutional amendment is a direct outgrowth of the Supreme Court's recent 5-4 decision in the New Jersey school bus case. It was predicted then by Baptist spokesmen that such a Constitutional amendment would be introduced. Other Protestant representatives privately said that there was "strong" support for such an amendment and that many church and non-church groups would support it.

"This amendment is not directed for or against any particular faith or creed, but applies to all faiths and creeds alike, as was the original intent of the First Amendment and is in keeping with our traditional precepts of the absolute separation of Church and State," Bryson stated.

"Not only should this separation be maintained, but it should be made more definite and distinct.

"It is believed that the proposal that I have introduced would accomplish this purpose."

Dr. Joseph M. Dawson, executive secretary of the Baptist Joint Conference Committee on Public Relations expressed "hearty approval" of the Constitutional amendment introduced. He had worked with Congressman Bryson and other church representatives in formulating the actual words of the amendment.—R. N. S.

Survey Finds Organized Religion Faces Decline

New York—Religion faces the prospect of holding a "small and declining" place in American life unless existing trends are reversed, according to a Twentieth Century Fund Survey of "America's Needs and Resources."

The survey indicated that "the war has been a depressing effect on the growth of the church," and that contributions to the church amount to little more than $1.50 out of every $100 spent by consumers.

Explaining the war's effect the report observed that "millions of young men were drawn from their homes and from normal lives at the very time when they might have been forming church-going habits.

"The manpower demands of war industries drew workers from their home communities and broke church ties, while the pressure of over-time work often interfered with church attendance."

It was noted that "the trend of Sunday school membership over the past few decades does not promise a substantial future growth in church membership." The survey also found that the trend of adult church membership in relationship to adult population "has been slightly but definitely downward since the 1920's."

In the period between 1926 and 1941-42, the biggest membership gain was reported by the Roman Catholic Church, according to the survey. The Catholic increase was set at 4.3 millions.

"It is interesting that the 43 larger Protestant denominations," the survey added," showed a combined rate of growth of nearly 24 per cent from 1926 to 1941-42—almost identical with the percentage gain of the Roman Catholic Church."

A few of the largest Protestant denominations, "notably the Presbyterian bodies and the Protestant Episcopal Church," it was stated, failed to grow as rapidly as average church membership, or as population during the 15-year period.

The Fund study also revealed that:

"There are about 250,000 churches in this country, affiliated with over 250 denominations, and they claim close to half of the population as members.

Toward Certainty

ROBERT H. GEARHART, Jr.

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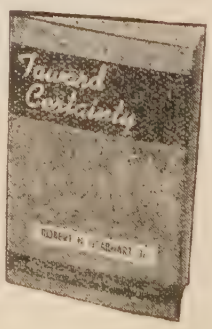
This lucid statement of our Christian tenets will help you to explain and express your own faith. Probably you know others who would be benefited by reading it. Questions on each chapter make it an excellent book for group study as well as for individual reading.



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ROBERT H. GEARHART, JR., D.D., for twenty-five years has been secretary and campus pastor of the Lutheran Student-Work Committee of Philadelphia. He is widely known for his effective work with youth in that metropolitan area.

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e-war decade, churches spent be-
$25 million and $60 million per
n new buildings, compared with
diture of over $150 million a year
l the close of the 1920's."

survey noted "an apparent slack-
in some of the more socialized
s of the church program" in the
ears preceding World War II.
was evident, the study explained,
the shrinkage in church expendi-
for benevolences and missions.
erved that "this reflects a trend
ent years toward intensification
the more traditional lines of
n activity."—R.N.S.

lian Lutheran Leaders on New Council

nnipeg, Man.—Unification of all
s of the Lutheran Church in the
nion into a Canadian Lutheran
cil was foreseen within a year or
y Church leaders who concluded
-day conference here.

presentatives from all sections of
Dominion, and from the United
s, attended the meeting which
eld to explore the possibilities of
ng such a Council. The meetings
presided over by Dr. N. Willison,
skatoon, provisional chairman of
Council and the Rev. K. Bergsagel,
innipeg, provisional secretary.

drafted constitution was presented
pproval. It must be ratified by
participating Churches before the
cil can be officially formed. A
er meeting, within a year or two
all aspects of the question have
gone into, will be called by the
provisional chairman, the Rev.
e Dale of Saskatoon.

her matters discussed at the Con-
ce included problems of common
est to Lutherans such as Lutheran
d Action and Canadian Lutheran
d Relief.

nericans present at the gathering
ded Dr. J. A. Aasgaard of Min-
olis, president of the Evangelical
eran Church and Dr. Franklin
k Fry of New York, president of
United Lutheran Church of A-
ca, who represented the National
eran Council of the United States.

theran churches in Canada which
participate in the formation of the
cil include: the Manitoba Synod,
Synod of Canada, and the Nova Scotia Synod of the United Lutheran Church in America; the Canadian district of the Evangelical Lutheran Church (in Canada this body is still known legally as the Norwegian Lutheran Church of America); the Canadian conference of the Augustana Synod; the American Lutheran Church; the Lutheran Free Church; and the United Evangelical Lutheran Church.

—R. N. S.

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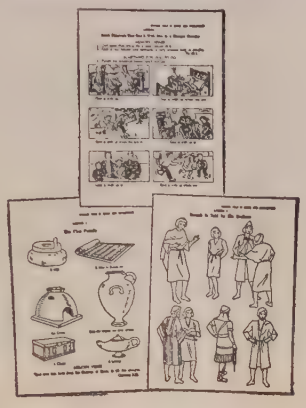

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Delegates from 45 Nations Registered for Oslo Conference

GENEVA (By Wireless)—Delegates from 45 nations have already registered for the second World Conference of Christian Youth to be held in Oslo, Norway, July 22-31, according to conference headquarters at the World Council of Churches here. Further registrations are expected to bring the number of countries represented to 50 or 60, and the total attendance to about 1,000.

In preparation for the Oslo meeting, Christian youth groups throughout the world are now studying questions to be debated at the conference. These include the clash of freedom and social justice; world order; church union; family relations; good and evil in modern life; and the Bible's bearing on concrete daily problems.

Two prominent American churchmen will be among speakers at the conference. They are Dr. Reinhold Niebuhr, of Union Theological Seminary, New York, who will discuss the Christian principles basic to political, social and international problems; and Dr. Kirtley Mather, Harvard geologist and president of the national council of the YMCA in the United States, who will speak on "Science and Religion."

Other speakers will be: The Rev. D. T. Niles, Methodist youth leader from Ceylon; Miss Madeleine Barot, of Paris, head of CIMADE, French Protestant youth group, and chairman of the youth commission of the World Council of Churches; Bishop Stephen Neill, of the Church of England, recently returned from India; and Chu-Wen Li, Chinese Baptist representative on the staff of the World YMCA.

The conference will be opened by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, and Bishop Eivind Berggrav, Primate of the Norwegian State Lutheran Church. The closing service will be conducted by the conference chairman, the Rev. Alex Johnson, 35year-old Oslo pastor who was prominently identified with the Norwegian resistance movement during the war.

According to the Rev. Francis House, of London, executive secretary of the conference, the gathering will represent the first time since 1939 that Christian youth leaders have had a chance "to share their wartime experiences in different nations and to think together about a new start for the future." He said, "we are using the greatest care in choosing delegates, and those who make the grade will be definitely the top cream of the Christian movements of their nations."

It was announced that Japan and Germany will definitely be represented at the conference, although delegates from these countries have not as yet been registered. —R.N.S.

World Assembly Coming

Time: Aug. 22-Sept. 5, 1948.

Place: The Concert Hall and New Church, Amsterdam, Netherl

People: 450 delegates, 1,000 ... nates, consultants, visitors.

These are specifications for the assembly of the World Counci...

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hes. Anglicans and Orthodox, ies of the East, and all varieties otestants will be represented in ost inclusive gathering of Chris- n modern times.

s for Amsterdam were worked men from a dozen countries who t Buck Hill Falls, Pennsylvania, 22-25.

Lutherans Will be There

least 60 Lutherans will be among elegates at the Amsterdam meet- Seats now assigned to Lutheran nes are:

tria: Evangelical Church of the burg Confession—3
choslovakia: Evangelical Church Augsburg Confession—3
urch of Denmark—5
heran Church of Estonia—2
urch of Finland—5
heran Church of France—1
ngelical Church in Germany (Lu- n and Reformed)—15
heran churches of Holland—3
garian Lutheran Church of the burg Confession—2
urch of Norway—5
and: Evangelical Augsburg ch—2
urch of Sweden—8
ited States and Canada:
ited Lutheran Church—4
gustana Synod—2

e American Lutheran Church, al- an applicant for World Council bership but not yet enrolled, will wo seats. Lutheran churches of a, Japan, and India will probably presented, as well as those of Bra-

sembly places granted to all ches in the United States total 75, hich 68 have been assigned. Larg- number goes to the Methodist ch, 10. All U. S. churches having 1,000,000 to 5,000,000 membership get four places apiece. The con- t of Europe gets 110 places, Great in and Ireland, 60.

ghty-five places are reserved for Orthodox Churches throughout the d. The Russian Orthodox Church— to enroll—will get a substantial ber of these. Agreement to be rep- ted in the Council has been made he Greek Orthodox Church, the k Patriarchate of Jerusalem, the c Church, the Patriarchate of Al- dria and—tentatively—the Church prus.

urches of Asia, Africa, Latin A- a, and the Pacific islands will 50 places; Canada, 15; South Af- Australasia, and other areas, 25. are 30 for minority churches not wise accounted for.

e third of the 450 delegates to the nbly should be lay persons, the sional committee recommends. Each church entitled to more than one delegate should select half of its representation from the laity. The ULC is advised to send two clergymen, two laymen or women.

Confessional Representation

After the 1948 assembly, division of World Council places based on geographical location will be dropped, according to an amendment to the proposed constitution, approved at Buck Hill Falls.

The new plan—strongly endorsed by Lutherans of the world—will allow confessional organizations (for example, the Lutheran World Federation), to allot Council seats as they think best.

This is the text of the proposed amendment drafted by a special committee of which Dr. Abdel Ross Wentz was chairman:

"Seats in the Assembly shall be allocated to the member Churches by the Central Committee, due regard being given to such factors as numerical size, adequate geographical distribution. Suggestions for readjustment in the allocation of seats may be made to the Central Committee by member Churches or by groups of member Churches—confessional, regional, or national—and these readjustments

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shall become effective if approved by the Central Committee and the member Churches concerned.

The Central Committee, consisting of 90 members, will manage Council affairs during the five-year periods between sessions of the Assembly.

No Official Communion

Clash of differing doctrines and traditions regarding the Holy Communion will be avoided at Amsterdam.

"Each member of the Assembly should have the oportunity to participate as a communicant in a service of Holy Communion," the provisional committee agreed at Buck Hill Falls. The way that is to be done is by arranging a "limited number of services according to different historical and liturgical traditions."

On August 29 the Holy Communion will be celebrated according to the practice of the Netherlands Reformed Church. At other times services according to Anglican, Lutheran, and Orthodox rites will take place. All delegates may attend any of the services, even though not participating as communicants.

As the committee report stood when introduced at the Buck Hill Falls meeting, all delegates would have been invited to participate as communicants in the service conducted by the Reformed Church. This provision was deleted upon request of Dr. P. O. Bersell, Augustana Synod president.—The Lutheran.

Church Leaders Map World Cooperation

By Henry Smith Leiper
Secretary, American Committee for the World Council of Churches

Buck Hill Falls, Pa.—The first official meeting in America of the ecumenical movement-world-wide expression of cooperation and unity among non-Roman Christians—occupied more than two weeks here. It involved sessions of top committees of the International Missionary Council and the World Council of Churches, meeting separately and jointly to deal with a wide range of common problems. Representatives of East and West, victor and vanquished nations, Protestant and Orthodox, and older and younger Churches, took part.

The two Councils agreed on a long list of Churches in mission lands to be invited to join the World Council, and provisionally adopted plans for a joint office in the Orient to supplement those which they now have in Geneva, London, and New York.

A deputation sent by the World Council to the Eastern Patriarchs of the Mediterranean reported the successful accomplishment of their assignment in winning full and final assent to the invitation that these ancient Christian Churches be officially represented at the World Council Assembly set for Amsterdam, Holland, August 22nd to September 4th, 1948.

Eastern Orthodox leaders present at the meetings here were Archbishop Germanos representing the Ecumenical Patriarch of Constantinople, Archbishop Theophilus, head of the Russian Orthodox Church in America, and Archbishop Athanagoras, head of the Greek Orthodox Church in the U. S. A. In addition, Professor George Florovsky, a member since 1938 of the Provisional Committee of the World Council, came from Paris. These churchmen emphasized by their personal presence and participation the rapidly growing cooperation between their ancient communion and the Protestant Churches.

Hope was expressed by the Provisional Committee of the World Council here for cooperation of the Russian Church, largest unit of the Orthodox world. If full and free cooperation ever can be developed between that body and the Churches of the West might prove an invaluable bridge ove

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an ominous chasm of misunderstanding, suspicion, and antagonism.

Practical plans and constitutional arrangements governing the Council's first Assembly were adopted with unanimity and enthusiasm marking a real harmonization of many diverse views and superficially conflicting interests. It is now clear that there will be a body of some six hundred representatives—clerical, lay, and youth groups—and about an equal number of alternates, consultants, and visitors when the Assembly gathers in the "Concert Gebouw" of Amsterdam.

Real cooperation appears in the decision to admit the press to all plenary sessions and in limited numbers to the sectional meetings. The Europeans, from their experience with police states, were loath to adopt a policy of open discussions; but the arguments of the Anglo-American delegates finally prevailed.

Discussion of future policy of the World Council involved careful review of the work of its present eleven departments, and the decision to stress evangelism as a common responsibility, both of the World Council and the International Missionary Council.

There was a clarification of relationships to National Councils of Churches such as exist in most parts of the world. The decision taken was to encourage all possible cooperation with them as channels through which the World Council can best do its work in most areas. This was made particularly plain with respect to Asia.

Another important clarification had to do with the purpose of the Council, which has been interpreted by some as involving a centralized control of non-Roman Churches. The Provisional Committee spoke in the most emphatic terms of its unanimous determination to follow the pattern indicated in the Constitution which gives the Council no authority whatsoever over the member Churches.

Great satisfaction was expressed by the delegates at the presence of representatives from Latin America, China, India, Germany, Greece, Hungary, and Korea — many of whose Churches have had in the recent past little contact with those in other parts of the world.

The Council's agenda is full for the months ahead. It includes, notably, final preparations for the second world conference of Christian Youth at Oslo July 23-31; further meetings at Geneva in June when commissions will complete preparations for the study program of the 1948 Assembly; expansion of the work of the Refugee Commission; development of the Reconstruction and Inter-Church Aid program, both material and spiritual; further development of the Commission on International Affairs.

Probably 115 to 125 denominations will together constitute the World Council Assembly next year. It will be the first definitely official and comprehensive council involving anything like such a high proportion of the Non-Roman Churches of the world.

All in all here is the most positive and dramatic answer yet given to the oft-repeated question: why don't the Churches get together? The answer is: they are getting together on a scale and with a unanimity never known before.

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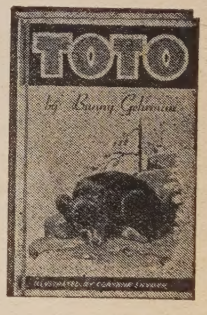

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Baptists Warn of Threats to Morals

St. Louis, Mo.—Five "major threats" to the basic morals of the United States were highlighted in a report to the Southern Baptist Convention, in annual meeting here.

The report, made by the Convention's Social Service Commission, described these threats as:

"1. The unhalting march of intemperance.

"2. Rapidly spreading defiance of the sanctity of marriage and the home with the consequent delinquencies and tragedies.

"3. Un-Christian attitudes in industrial relations.

"4. The wave of gambling that sweeps our nation.

"5. Continuance of un-American discrimination in race relationship."

The report declared that "the economic sphere of life confronts the Christian conscience with special insistency. The situation is one of conflict which easily engenders unreasonable and un-Christian prejudices that set men off in classes with confirmed hostilities.

"Our churches are responsible for the spiritual well-being of our members, and society, and all persons are greatly affected by the economic environment in which they mature. If we have any message for the South, this is the time to proclaim it.

"We do not believe that the church can take sides in the struggle. We cannot give aid to the organizing labor unions; we cannot give aid to management in any struggle against unions; nor can we be identified with the cooperative movements.

"To do so would be to negate the greatest mission of the church. The Kingdom of God cannot be coerced into the narrow confines of labor unions; industrial management or cooperatives. Rather must all these patterns be brought under the judgment of the Kingdom of God."

The report asked Baptists "to examine carefully the frightening manner in which we are losing our individual freedom under group pressure. The industrialist faces it in his association of manufacturers; the laborer faces it in his union; and the farmer in his cooperative.

"Such organized groups," the report added, "are a part of our mechanized society, but their dominance over the individual conscience must be resisted. We are primarily citizens of the Kingdom of God, and no lesser loyalty should command our allegiance."—R.N.S.

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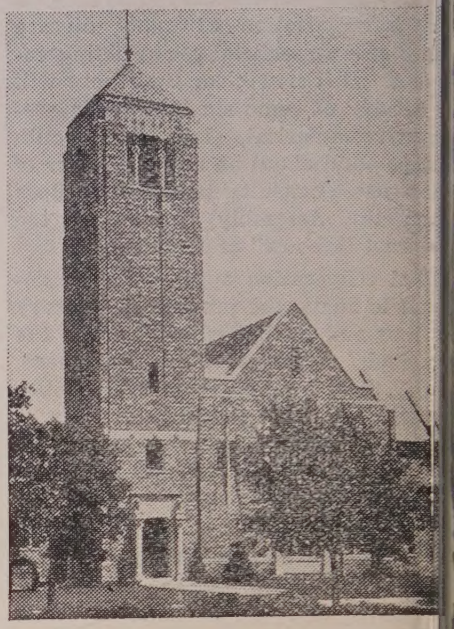

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